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THE REVIEW AND EXPOSITOR

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"THE PLACE OF CHRISTIAN EXPERIENCE IN THEOLOGY."

INAUGURAL ADDRESS AS ASSISTANT PROFESSOR OF THEOLOGY.

BY H. W. TRIBBLE, TH.D.

The use of Christian experience as a formative principle in constructing a system of theology is a method of comparatively recent development. Throughout the centuries it has been dealt with implicitly, but only in late years has it found an explicit place in doctrinal statements. Dr. E. Y. Mullins in "The Christian Religion in its Doctrinal Expression," published in 1917, has demonstrated the wisdom and worth of this method. He does not sacrifice the Biblical, systematic or historic value; rather he uses them to greater advantage on an experiential basis. Also, in "Why is Christianity True?", published in 1905, he has dealt with experience as one of the basic evidences in Christian apologetics. It presents such an appealing field for study that "The Place of Christian Experience in Theology" has been chosen as the subject for this paper. And it is Christian experience in particular, rather than religious experience in general, with which we are concerned. The wisdom of this is seen when we remember that we are relating it to Christian theology. The field is all too broad for one paper even with this restriction.

Both psychology and theology are concerned with Christian experience and when properly understood there is no conflict between the two. There is little cause for the Christian to be alarmed over the hostility of some groups of psychologists to the orthodox Christian faith. Psychology will yet find itself and prove a genuine blessing to Christian theology. In the meantime the validity of the Christian religion is not conditioned upon psychological research. Professor Leuba only complicates the problem when he claims that "religious experience belongs entirely to psychology—'entirely' being used in the same sense as when it is claimed that the non-religious portions of conscious life belong entirely to science."[1] There is no such thing as the non-religious portion of the conscious life of a Christian. This will come out more clearly in later discussion.

It is in order first to consider the nature of Christian experience. Briefly stated it is the work of Christ in the life of his follower. Let us, for the time being at least, adopt this as a working definition. Questions that arise concerning it and discussion in support of it will be dealt with as we go along. It needs to be remarked here that we are thinking of the totality of the experience. Too often it has been limited to conversion, which is the initial stage. Perhaps in apologetics it is enough to study conversion as setting forth the essence of Christian experience, for in it can be found sound proof of the vital relations between God and man. But in theology we seek to trace all the doctrines that grow out of the facts involved in the total experience. Because conversion marks the entrance into the new life of fellowship with God we place major emphasis upon that and think of the other phases as logical consequences or a continuation of the work begun.

Conversion is a change of attitude toward God and sin, in which sin is renounced and God is admitted to the

[1] "A Psychological Study of Religion," p. 212.

life. We come to know him as a just God and loving Father, who exacts righteousness of us but who loves and forgives and cleanses us. At the same time we see sin as it appears in the presence of a holy and righteous God. Conversion is turning from the path of sin into the path of service to Christ as Lord. It is not fair to say that in every instance it must be after a certain manner or fashion. Some psychologists seem to think that in order to be genuine a conversion experience must be sudden and abrupt. One has gone so far as to explain that conversion in a Christian home under the influence of devout Christian parents is out of the question. Since the environment is already Christian there is no abrupt change in accepting Christ possible. This is a case of making the nature of the experience conform to the definition instead of making the definition a statement of the nature of the experience.

Consecration in service may be thought of as another phase of Christian experience. It is the experiential fact basis of our doctrine of sanctification. With the disciples it was distinctly a separate stage of their experience, for it was not realized until the Holy Spirit came upon them on the day of Pentecost, and the prayer of the Master recorded in the seventeenth chapter of John was answered in their lives. But, today, since the Holy Spirit ushers Christ into our lives, this second phase of the experience may be so closely connected with conversion as to be thought a part of it. Yet it may be, and I think usually is, a later experience. It is the deepening of the spiritual wells that have already been opened. The Christian has found the joy of fellowship with Christ, but now longs to know him more intimately and so follows him in a complete devotement of self to his service. As Jesus sanctified himself to the cross (John 17:17) so the Christian in this second phase of his experience is sanctified (John 17:17) to the task of making Christ's atoning death effectual in the lives of men.

In like manner communion between God and man is a phase of the Christian experience. This is so inextricably woven into the other phases that it can not be called a separate stage. Prayer is a part of the conversion and consecration experience and a continuation of it. The Christian learns through communion with God the deeper mysteries of his nature and work. It is a spiritually tangible experience. Dr. Patterson, in discussing man's visions of God, finds four doctrines—the realistic, dynamistic, pneumatistic and agnostic. The pneumatistic is "that which construes the divine nature as belonging to the same order of being as the conscious self." We are conscious, personal beings. We construe God as an infinite being of the same order. The Christian comes to know God after this manner and then goes a step further. He knows God as a companionable being and communes with him.

Before further analysing the experience it is well to consider it in its objective relationship. Since it is a Christian experience that we are discussing the question of its relation to Christ may well be asked. In the main there are two views. One holds that the experience is subjective only, a recombination of the elements already in the subconscious mind. The other holds that the Christian experience can only be explained on the basis of the intervening work of Christ. Many psychologists take the burden of proof entirely upon themselves in holding to the first view. They assert that if any knowledge of God is to be derived from an analysis of experience it is the psychologist who must do it. And if he can explain the facts of religious consciousness by scientific laws then there is no psychological proof of God's presence in our lives. This is indeed a strange position that this group of psychologists would compel us to take—that whatever is subject to natural law can not have any reference to God and that the only evidence that experience can offer

of the presence of God must take on the nature of a miraculous disturbance.

We may interpret this position as an admission of the failure of psychology by itself adequately to account for the change in life that we call conversion. The psychologist may analyse the experience, and so may the theologian, but it should be borne in mind that the one deals with proximate causes while the other deals with the ultimate cause. If psychology does not find in experience proof of the presence of God that does not necessarily mean that there is no proof there. And if a psychologist succeeds in stating by scientific laws some of the facts of religious consciousness it is an indication that psychology is making progress, but it does not at all mean that divine activity in human consciousness is being abridged. Scientific law deals with the sequence of events. We are seeking to get back to the first cause.

The failure of psychology to account for the cause at work in conversion is based upon an inadequate conception of conversion. Some years ago Dr. Starbuck made a thorough study of the conversion experience by the questionnaire method. He sent questions to a large number of persons who claimed to have had the experience and by classifying their answers made general statements concerning the facts observable. While the results of his study are valuable his conclusions are in no way final. One wonders, after studying through the material that he has presented, if he did not form his conception of conversion before he made the study. "Conversion," he says, "is suddenly forsaking the lower for the higher self. In terms of the neural basis of consciousness, it is inhibition of lower channels of nervous discharge through the establishment of higher connections and the indentification of the ego with the new activities."[1] Of course there is truth in this statement, but it does not go far enough. It does not account for the change.

[1] "The Psychology of Religion," p. 156.

The tendency is to minimize, if not reject, the supernatural element in experience. Perhaps the position of Professor Ames is extreme. He says, "Conversion designates the more sudden, intense, and extreme emotional experience. It is the result of immediate, direct control and suggestion on the part of evangelists, parents, teachers."[2] He goes on to explain the whole matter of conversion on the basis of hypnotic control. What is accomplished is the result of the influence of some preacher or teacher acting as hypnotist, while the defects of the conversion experience are due to the limitations of hypnotic control. The error here is not only due to a faulty conception of conversion, but also to the data used. The author admits that the material is gathered from "emotional revivals, camp meetings and negro services." It is not quite fair to judge Christian experience by the abnormal examples that may easily be found. If these examples are to be used then we must know thoroughly the conditions under which they occur. Rather, in psychology and in theology, let us take the evidence found in the average or normal experience.

Again psychology fails to give an adequate account of the experience when it overlooks the unique in conversion. There is no other human experience that is exactly like it. When we have enumerated the natural phenomena involved in making some important decision that banishes depression and brings joy to the life, or in an awakening to some hitherto undeveloped power, or in some sudden changes in emotional attitudes, or in the breaking of some habit, we may rest assured that these are involved and then "something more." It is one thing for a girl to decide to go away from home to school; it is quite another thing for her to surrender her life to Christ. It is not an ordinary experience for a man to turn from sin to a life of cleanliness in devotion to the will of God. There is something unique about it, and it is begging the question to assert, as some do, that similar changes in

2"Psychology of Religious Experience," p. 257.

feelings and will can be cited where only natural causes are at work.

Some would reduce conversion to a mere matter of manifestation of the effect of the awakening of new powers in the life through the adolescent change. Coe concludes that "there is a casual connection between religious conversion of the emotional type and the physiological change during adolescence."[1] It is true that the adolescent is more susceptible to religious appeals than any other age. The life is ripening, the heart is tender, new habits are being formed and ideals are becoming fixed. But these elements in the changing life neither cause conversion nor constitute it, they merely make the life responsive to the power that does cause it. The same divine appeal attracts the forty-year old man and the fifteen-year old boy, the only difference is in the reaction of the mental, moral and spiritual life. The fact that more people are converted during this period of change in life than at any other age does not argue that adolescence causes the conversion experience. We must look further for the ultimate cause.

Thus far psychology has failed to produce an adequate account of Christian experience, and I think we are ready to agree that it is due to the fact that it is lacking in apparatus for the study. It is abundantly equipped for the study of the reaction in the life to the external cause, and in this way has rendered valuable service, but it is not prepared to study the producing cause. Just as we would not expect to go into a chemical laboratory and look through a microscope and see the same thing that we would see through a telescope from an astronomical observatory, if we look only for natural law and close our eyes to the evidences of supernatural power we shall leave many problems unsolved.

A good example in point here is Professor Leuba's statement that "if there were extra-human sources of

1"The Psychology of Religion," p. 48.

knowledge and super-human sources of human power, their existence should, it seems, have become increasingly evident. Yet the converse is apparently true; the supernatural world of the savage has become a natural world to civilized man; the miraculous of yesterday is the explicable of today. In religious lives accessible to psychological investigation, nothing requiring superhuman influences has been found."[1] This position is best answered by Dr. Pratt, another psychologist, who says: "This spiritual world from which 'saving experiences come,' could never be the object of psychology and could never be scientifically proved to exist except through the complete failure of psychology in some one particular spot. But the real influence of such a world or such a God upon the minds of men is in no wise incompatible with any descriptions of human experience which psychology has as yet given us or seems likely ever to give."

To illustrate this he gives us a parable. "Let us imagine," he says, "the human organism always played upon by light; or let us picture the human race as living always in conditions such as those that now obtain in the north arctic regions during the summer. Let us suppose, moreover, that the majority of men are blind and that only a few see. When, now, the eyes of one of these seers are open, or he is not in some way shading his retina, he will be constantly receiving light sensations. In investigating these very interesting experiences your strict psychologist, who is seeking to frame an exact scientific account of the psychic life of one of these unusual individuals, would, of course, correlate the light sensations with raised eyelids, and their cessation with closed eyes. Light sensations, he would say, are the invariable accompaniment of open eyes; they are, in fact, a 'function' of open eyes. The principle of single difference could be applied with exactitude to show that the opening of the eyes was the cause of the light sensations, and fully

[1] "A Psychological Study of Religion," p. 272.

explained them (in the psychological sense),—no reference being needed to the sun or the ether waves or any other outer source. The naive seer, innocent of the ways of science, might indeed insist that he saw the sun, and not merely his own sensations; but the psychologist would assure him that he mistook his sensations for something objective, that, in fact, he was substituting interpretation for description, and that the only verifiable and scientific fact was his sensations of light. These, he would add, were fully described, generalized, and therefore explained, by the scientific law correlating them with a certain condition of the organism, namely raised eye-lids, stimulated retina, afferent impulse in the optic nerves, and stimulation of the visual centers in the occipital lobes. If the naive seer were still unsatisfied, the psychologist could challenge him to see light with his eyes shut or to fail to see it with them open, or to point out a single element in his experience not accounted for by the psychological formula.

"Both seer and scientist would be right. The psychological explanation would be complete (in its own way and within its self-imposed limits), and it would be vain to seek to prove the objective existence of the sun by breaking down the psychological correlation of light sensation and organic condition. And yet it would be true that the seer saw the sun."[1]

The other view concerning the objective relations of Christian experience is the one commonly found among orthodox Christians. They have opened their eyes and beheld the sun. It is the transcendent view. In the definition proposed a few minutes ago it was stated that Christian experience is the work of Christ in the life of his follower. The power of Christ is the cause, it comes forth from him, the experience of the Christian is the effect, Christ comes into his life. Here we are dealing with facts the certainty of which is just as great as any

1 "The Religious Consciousness," pp. 457-8.

facts of science. If I should ask a physicist to define this piece of wood he would answer by saying that it is a mass of molecules and that each molecule is an organization of atoms, and that each atom is a unit of electrons. Then if I should ask him what an electron is he would have to answer that he does not know, unless it is another unit of energy. Then if I should press him further and ask him if he has ever seen an atom or an electron he would have to answer in the negative. But he would state positively that he knows that there are atoms and electrons, and he can describe them, because he sees the results of the energy in them and they are the only satisfactory explanation of the force at work in matter. And the world of science accepts his answer as factual.

In the same manner the factual nature of Christian experience may be argued. The Christian has never seen the grace or love of Christ, but he has seen what they have done in others and he has experienced their power and rejoiced in their results in his own life. Dr. Mullins says, "Arguments, reasonings, are in one realm. Objects, facts, things are in another. The realm of experience is the realm of objects, facts, things. Mystery remains behind these spiritual objects and facts to be gradually cleared away, but the facts and objects are the most stable of realities. The searcher finds truth when he finds Christ; afterwards his search for truth is into the meaning of Christ."[1]

We should not hesitate in dealing with these facts because they are spiritual. Man is endowed with spiritual life worshiping a God who is spirit; the basic facts of that relationship must be spiritual, and thus the more real. Professor James, in reference to the unseen world, says, that "so far as our ideal impulses originate in this region we belong to it in a more intimate sense than that in which we belong to the visible world, for we belong in the most

[1] "Why is Christianity True?" p. 271 f.

intimate sense wherever our ideals belong.''[2] Just what these spiritual realities are that we find in the realm of Christian experience we must determine by special study. The evidence to be examined is the testimony of Christians and the demonstration in life of the power back of their experience. Their testimony is reliable. They have surrendered to the divine will that has been revealed to them and they have known the transforming power that has come into them with that surrender. They have experienced the new birth. Their testimony is uniform in pointing to supernatural power as alone accountable for their experience. Events have occurred in the soul and continue to occur which can only be explained by the intervention of the God of light and grace. The deepest spiritual experience is ''inseparably bound up with the conviction that it has been wrought by God.''

Some psychologists have taken the testimony of Christians and have sought to establish explanations of the phenomena on a natural basis. They are willing to accept the fact of the experience, but the Christian's interpretation of the cause producing it they are not willing to accept. For example Dr. Starbuck quotes the statement of a man thirty-seven years of age in answer to a questionnaire. This man says: ''By twelve I found the devil in me, leading me to do wrong. I began drinking at twenty. By twenty-six rum got the upper hand. I was robbed of my manhood, found myself homeless and an outcast. I could not work, being broken up with nervousness. I had three months of severe struggle. My condition brought up the recollections of home, and what I might have been. I was a misery to myself and everybody else. I went to a city mission. That night, in my room, in despair, I struggled in prayer. I said, 'If there is a God save me from this life.' I didn't care whether I lived or died. While I was struggling in prayer I felt a peace within. A calm came over me.'' Here is a good

2''Varieties of Religious Experience,'' p. 516.

example of one who, realizing his sinful condition and despairing utterly of ever being able to help himself, calls on God to save him and then experiences the answer to his prayer in peace and calm of soul. And yet Dr. Starbuck's general conclusion is that conversion is not a unique experience but a normal psychological crisis—which has its correspondences in the common events of moral and religious development, and that it emerges from the general parallelism of ages, sexes, and symptoms shown by statistical comparison of different types of personal evolution—"a crisis which the evangelical machinery only methodically emphasizes, abridges and regulates." Those who hold the transcendent view prefer to take the man's statement on its own merits, and look to the God to whom he prayed for the cause of his experience. It is similar to the testimony of thousands of others whose lives have been transformed.

In the next place the subjective scope of this experience calls for consideration. Into what phases or compartments of the life does the work of Christ reach? Does it merely appeal to the will, or the emotions, or the intellect, or all three? Does it gain access only to the subconscious mind, or does it come directly into the conscious mind, or does it play upon both? Such questions clamor for attention and we must consider them one at a time.

Man is constituted with will, emotions and intellect. All three are involved in every conversion experience and the Christian life that follows. In some instances the will or the intellect might predominate, while in others the emotions might be dominant, but in every experience all three are present in some proportion. An objection to our definition of Christian experience probably has arisen in the mind of some, that to speak of it as the work of Christ in his follower is to imply that it is a divine work altogether and that there is no place for human activity. The answer calls attention to the fact that it is an active following. For man to follow God calls for an active

surrender of the will, a positive fixation of the emotions, and a concentration of the intellect in the life that is to be marked by the blending of divine and human powers. With the surrender of the will we make the experience our possession. By fixing the affections on God we make it more intimate. By putting our thinking powers into the experience we make it more meaningful to us. God is spirit, omnipotent will, unbounded love, infinite wisdom. Man, in his image, has the capacity for fellowship with this God.

The subjective scope of this experience also includes both the conscious and the subconscious states of the mind. Without entering into controversy with the behaviorists, for they have not yet presented sufficient proof to establish their position, we might present briefly the fact of our consciousness. It begins with the capacity in man for knowledge and the existence of the object to be known. Man has a capacity for food, but an autostimulation of the adrenal glands, for example, will not satisfy his appetite. He has lung capacity for air, but the air must come from without. In like manner he has capacity for knowledge of spiritual things, but he must go outside himself for the object of this knowledge, even to Christ, who is at once the object and the source of all spiritual knowledge. When we become aware of an external object we know it as both within and without consciousness. The book on the table, as I look at it, is present within as an image on the retina of my eye. By the exercise of my will I choose to pick it up in my hand, and thus by the senses of sight and touch it reaches my knowing faculty. By the exercise of the same will and these two senses I open the book and read, my mind is filled with new thoughts and my emotions are stirred. The knowledge of the book thus becomes a part of me, but at the same time I know it as an external object. "In the same way I know spiritual results in my consciousness. A power enters the soul at conversion which is new and

foreign to me. I know it as coming from without and producing an effect within at the same moment and in the same act. It reinforces my will and lifts me into a new sense of power and peace. I do not prove by argument to myself that it is external to me while producing an effect within me,"[1] just as I do not argue to prove the existence of the book on the table.

Now many psychologists in their investigations of Christian experience are seeking to carry the burden of the emphasis to the subconscious realm. And certainly valuable work is being done in the study of the subconscious mind. Professor James considered it the most important development that psychology had made in his time. "There exists," he said, "beyond the human field, or subliminally, a set of memories, thoughts or feelings which are outside of the primary consciousness altogether, but must yet be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs."[2] That the mind is made up of conscious and subconscious compartments we need not question. These memories, thoughts and feelings which we carry around with us are not a part of the conscious mind but they are subject to its call. Some psychologists in their analysis of the Christian experience are insisting that it consists in changes which occur in the subconscious realm. When e come under religious influence emotions and ideas are aroused there and a struggle ensues, which results in a new combination of past thoughts, aspirations, hopes and fears. When this new combination becomes somewhat fixed it bursts into the conscious mind bringing new peace and joy and purpose to the whole life.

We are quite ready to agree that the subconscious mind is easily brought under religious influence. But there are no elements latent in the conscious or subconscious mind, which, by any sort of combination, can of

[1] Mullins, "Why is Christianity True?" p. 276.
[2] "Varieties of Religious Experience," p. 233.

themselves transform a vile sinner into a saintly character. It is a power from without that becomes a power within. It may enter the life either through the conscious or the subconscious mind, but it soon comes to reside in both.

Now we may summarize in a brief statement the analysis of the Christian experience. God takes the initiative in making the experience possible. He puts himself in the knowable relation to man. He has revealed himself in Christ, who in turn has become known of men. Man responds to the divine initiative by accepting God's revelation and admitting Christ to his life. It is not possible actually to separate the stages or parts of this experience, but for convenience in study we may think of them separately. The moral factor may be the first noted as the conscience becomes disturbed. Sin is recognized and the burden of guilt becomes heavy. In sorrow of soul over sin man begins to seek the Saviour. Or, the intellectual factor may be noted first as man reflects upon his sinful condition in the light of God's revelation. He reads the Bible and hears it expounded. He learns of the love and grace and righteousness of Christ, together with His atoning death and triumphant resurrection and power to save. He appreciates now more clearly than ever the weakness and sin of his own life, together with the fact of his death in sin, condemnation under sin, and his utter inability to save himself. He thinks upon these things. His emotions are aroused. He has sorrow while he longs for joy. He is disturbed within while he seeks peace.

Now the will comes into action. When the divine will is revealed to man he learns that the human will must be surrendered. The disturbed emotions and intellect arouse the will and the will brings the emotions and the intellect to a point, and sorrow becomes repentance when man forsakes sin to accept the Savior by faith and trust. Repentance and faith are the assertions of the emotion and in-

tellect through the will. They are the open door through which Christ enters to take up his abode in the life.

In like manner the results of this surrender are threefold. In the first place there is mental satisfaction. The problem of the soul has been solved. The satisfaction of the knowledge that the sins are forgiven and the life is anchored in God through Christ means the "peace of God that passeth all understanding." This does not mean that all difficulties are removed. Perplexities will continue to arise. "Now we know in part"—but we know. "Now we see through a glass, darkly,—but we see. The second result is a new moral incentive. There is a new spirit within. A new ethical standard is accepted, the righteousness of Christ: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things and do count them but refuse that I may gain Christ, and be found in him, not having a righteousness of mine own. . . . but . . the righteousness which is from God by faith" (Phil. 3:8, 9). Together with the incentive there is the sense of the new power within that lifts the life to this high level.

Then there comes, as the third result, the religious readjustment. The surrendered will now owns the lordship of Christ. That affects the whole life, in fact "it is no longer I that live but Christ liveth in me" (Gal. 2:20). These results may not be present in the same proportion in every experience, but they are present in some proportion. They are expressions in the threefold life of man of the new birth.

If we are willing to agree that the Christian experience is the work of Christ in the life of his follower, an internal condition of the entire life caused by an external power, we are ready now to think of this experience as a reliable source of theological data and proof. It is one among many, not the only source. Natural theology discovers facts concerning God in nature. The design, the

symmetry, the delicate construction and the beautiful color in a leaf, and the rhythm, the magnitude, the tremendous rates of speed of the stars alike point to an infinite God who creates and controls. Biblical theology draws its data from the Bible. History, philosophy, comparative religion, anthropology, and such like, are fields where facts concerning the existence, nature and power of God may be gleaned. Systematic theology seeks an orderly presentation of the data. Alongside these sources we now place Christian experience. In fact, there are only two sources of major importance in Christian theology, the Bible and experience. They are inseparable in their relations to each other and to all phases of the Christian religion, but for the sake of a clearer understanding of the doctrines involved we may think of one apart from the other.

For our purposes here we may divide all knowledge into two general classes, probable and certain. Of probable knowledge today there is indeed a superabundance. Of certain knowledge there has always been a much smaller supply, and yet it is a growing stock. The task of science is to enlarge our store of certain knowledge. The scientific mind is never content with probabilities, no matter how great they may be, but is constantly searching for the certainties of facts that can not be disputed. It was due to this persistent searching after proof that one of the planets of our solar system was discovered. Uranus was found to be out of position according to previous calculations. In their attempt to account for this phenomenon astronomers adopted the hypothetical case of another planet that was affecting Uranus. They charted the course of the planet that they deduced and on the basis of their hypothesis they found that it should appear at a certain time and in a certain position. Thus far their knowledge was probable only. But at the time and in the direction anticipated in their chart they trained

their telescope and observed for the first time the planet which they named Neptune. When the light rays from the distant object reached their eyes they knew of a certainty that this object had caused the phenomena that had prompted their search for it.

In like manner knowledge of God from the Bible for the unregenerate mind is probable. One may observe the phenomena and the signs pointing to the God of light and love and grace, but he does not have the knowledge with certainty until he looks by faith to the great object and cause of these phenomena and lets that light and love and grace abide in his spiritual life. Thus the Christian may be scientific in his search for and discovery of a personal God and Savior. The knowledge that was probable is now certain, and it grows. We "grow in the grace and knowledge of our Lord and Savior Jesus Christ."

The effect of the Christian experience in making knowledge from the Bible certain may be illustrated by an incident that occurs frequently in the geometry class. The figure is put on the blackboard and the problem is stated. The pupil puzzles over it but the lines and angles are practically meaningless to him. Then he asks the teacher to help him grasp the problem and find the solution. The teacher stands by his side and, without changing the figure, begins to point out the relation of this line to that and of one angle to another until the pupil exclaims ,"I see." He sees the same figure, but now in a new light and the problem is solved. Even so Christ stands by the diligent student of the Bible and expounds unto him "in all the scriptures the things concerning himself." Like the Samaritans of Sychar, Christians are ready to say, "We have heard him ourselves and know that this is indeed the Christ, the Savior of the world."

Christian experience is the highest court of appeals for theological data. The Bible is the authoritative source (of the doctrines) of the Christian religion, but

the response that it evokes from those who accept its authority makes it a living book. The Scriptures delineate Christian experience, which in turn confirms the Scriptures. The doctrines of our religion are derived from the Bible and are set in a certain mould. Christian experience determines the mould and sets the stamp of final authority upon the doctrines. It has a more vital and immediate bearing upon some phases of Christian theology than others. For example, it has more to do with Christology and Soteriology than Eschatology. The Bible portrays God as a person and experience confirms it, for our relations to God are such as can exist between two personalities. The Bible testifies that God hears and answers prayer; we know that it is so, for we have prayed and he has answered. Jesus Christ is God's greatest revelation of himself, and the Bible is the record; we have come to know God in terms of personality, spirit, power, love and grace through our experience with Christ. "This is life eternal," said Jesus, "that they might know thee" (the knowledge of experience) "and Jesus Christ whom thou has sent" (John 17:3). The Bible witnesses that Jesus came to seek and to save that which was lost; we have realized our lost condition, but we know that we are saved for love has supplanted hate and a divine power has supplemented human weakness. The fact that this experience takes a grip on the life and grows is seen in the purpose of the Christian's life that is, like that of Paul, "to know him" (τοῦ γνῶναι, to get knowledge of him through experience), "and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death" (Phil. 3:10). The Scriptures promise the presence and power of the Holy Spirit; he has convicted us of sin and of righteousness and of judgment, and we are being led by him into truth, as he witnesses to us of Jesus. Thus it can readily be seen that experience bears directly upon all the doctrines, for it confirms and vitalizes all Scripture teaching. The in-

spiration and authority of the Scriptures are now more firmly embedded in our thinking than they could have been otherwise. Experience with the living Christ will not lead us away from the Bible, rather it will lead us to a more diligent and faithful study of it as the word of God, eternally true and trustworthy.

We may conclude, then, that Christian experience should hold a prominent place in theology as a source of data and as a sort of principle for certifying the data derived from other sources. But before resting the case here a word may be in order with reference to the manner in which this evidence is to be used. Christian experience is an open field for scientific investigation and analysis. It will both stand the test of investigation and abundantly reward the investigator. Yet the fact remains that the evidence of experience can be adequately handled only by one who has a spiritual attitude of mind and heart. In other words, to appreciate the religious phenomena involved one must experience the regeneration of life that follows the surrender of the human will to the divine. This position is heartily rejected by many psychologists in their study of Christian experience. Some of them consider the possession of the experience a bias and a hindrance. Nevertheless I make bold to maintain that the facts can best be handled by those who know them as living facts, the results of the fellowship of man with the immanent, transcendent God.

In the twelfth chapter of his Gospel account the Apostle John gives his interpretation of a religious phenomenon. The Master pauses in his discourse long enough to breathe a prayer to the Father, and the Father answers audibly. In the multitude of observers there are three conflicting interpretations. Some surmised that it was thunder that broke the silence after Jesus uttered his prayer. Others with ingratiating condescension and superficial compromise said that perhaps an angel had spoken to him. Gathered close around Jesus was a small

group, very much in the minority, who recognized the voice of the Father in answer to the Son. And many years later John, one of that small group, recorded the incident. The difference in interpretations of the facts involved is explained by the difference in attitude. John had surrendered to the will of Christ, had experienced the love and grace of Christ, had studied in the school of Christ, and in later years under the leadership of the Holy Spirit had meditated upon his experience with Christ. Even so may the theologian, by the surrendered will and transformed life, by studying in the school of Christ, by following the leadership of the Holy Spirit, interpret the facts of Christian experience and point the way to a clearer knowledge of God.

TOLERANCE AND COMPANY.

By Philip Wendell Crannell, D.D., President Emeritus Kansas City Baptist Theological Seminary.

In the midst of the present highly heated state of theological controversy is heard a widespread and growing demand for tolerance. It comes from "religious" and "irreligious" alike, though perhaps it is fair to say that much more of it emanates from "modernist" than from "fundamentalist", and that perhaps the largest share is uttered by those who are either ignorant of, or indifferent to, the real points at issue. It is found much more in the editorial columns of the daily papers, confessedly not unusually written by doctrinal experts or religious zealots, in the "secular" magazines and reviews, and in the work of those lords of omniscience and self-appointed *censores morum,* the cartoonists, than in conservative pulpits and religious journals; though even some of these, weary of controversy, disgusted with acrimony, and longing for peace, unadvisedly join in the cry, thus in reality hindering the progress of the kingdom and the cause of truth. "Tolerance" has a large, liberal, loving sound, such as makes it a delusive watchword, and an appealing "slogan". But it is a lax, lazy, lethal counterfeit of what is really needed. The world can not get rid of its animosities, prejudices and errors at so small a cost and by so easy a process. If there should be a universal recourse to it by the Christian world, we would be in a worse plight than the demoniac in our Lord's comparison. There might be some "garnishing" with the flowers of a delusive sentimentality, a superficial "charity", but there would be no demons cast out, no rubbish swept away, but a steadily accumulating mass of error, delusion, pretence, hypocrisy, sin,—seven devils generated in that unsorted and unventilated compost-heap, "worse than the first."

In this whole matter, four ideas or forces are determinative, and they stand in the greatest need of clarification. Their right application will solve our problems, but that application depends upon a correct appreciation of meanings and values. They are very much confused, very much misunderstood, and the present confusion is most misleading, in fact, blinding and paralyzing. These four ideas are expressed by the words: "Toleration", "Tolerance", "Liberty", "Love",—"Tolerance and Company". "Toleration" and "Liberty" denote social, political, ecclesiastical, policies, procedures, *modus vivendi*. "Tolerance" and "Love" are personal and group attitudes of mind and heart, with their consequent action. Till we make the individual members of "Tolerance and Company" stand out before us with absolute clarity in their own proper individuality we shall continue to be working in the dark.

"Toleration" in matters of religion is the policy and procedure of countries where three is a State Church, or the unwritten law of communities where some one religious body is so preponderant as practically to rule. It is the child, usually, not of principle, but of pragmatism. Persecution would be revolting, or, as after the Huguenot wars in France and the Thirty Years' War in the "Holy Roman Empire", would be impracticable. Under this regime, each man or group is "permitted" to "worship God after the dictates of his own conscience", sometimes under very galling restrictions, in some cases without positive formal restrictions; but yet, by the existence of an established church which has back of it all the prestige of the body politic, and besides is financially supported by the public revenues, the "dissenter" is financially, socially, and as in England and elsewhere for many centuries, often politically handicapped. He must not only support his own faith, but must pay taxes to support the established faith, however repugnant it may be to his

matured conscience, and he must endure the social stigma always resting on a "dissenter". Such is the state of things in most European countries, even England, today. It is even partly true, with all the strenuous efforts at real separation of Church and State, in France. Nor, in actual practice, have these United States by any means entirely outgrown it.

"Liberty" is different altogether. While it is the truest "pragmatism", its birth is altogether from principle, based not on expediency, but on right. It is the conceded right of each and every "to have and to hold", and freely to propagate, whatever views of religious truth he has come to possess, without let, hindrance, disability or handicap, of any sort or degree. No one is taxed to support religion, of one form, or of many. The influence of the state is not exerted in favor of or against, any form of religion, unless that form, as Mexico contends at the present time, is itself an enemy of liberty of conscenice and of the full separation of Church and State. The holders of any religion, or of no religion, and the deniers of any and all religions, have equal standing before the law, in every respect. The only exception is where one's "religion" may assail basal laws of morality, like Mormonism and others, or may interfere with public sanitation, as with faiths which deny the reality of disease. Even here the restriction is normally not on promulgation, but on practice.

Some of us, who can not be accused of lax views of the importance and sacredness of the Christian Lord's Day, or of the vlaue of evangelical religion in the body politic, yet believe that all *Sabbath* legislation; and all *Sunday* legislation, except to safeguard proper physical rest and the individual right to worship God as well as (justifiable split infinitive!) to *not* worship God, in quietness and peace; and all exemption of ecclesiastical property "to the rometest degree" from taxation; and all reading of

the Bible, (except as noble literature and ethics) in the public schools; and all religious exercises, to any degree, in the public schools: and all public prayer at strictly state functions: and all chaplaincies in legislatures, prisons, army, navy: and anything else which in anyway unites the state or commonwealth with any form of religion whatever, or with any phase of religious thought: are, one and all, infringements of the absolute *right,* not privilege, of each individual citizen to stand within the state on terms of perfect religious freedom and complete religious equality with any and all other citizens whatever. Proofs are innumerable and overwhelming, that not only does any one of these things infringe individual rights, but that they are also packed with dangers to the state, to religion, and to the individual; are already bearing deadly fruit in all these directions; and are certain, if not rooted up, to bear far more, and far more evil, fruit as days go on. The application of this principle of "liberty" is universal. Confucian, Mohammedan, Theosophist, "Scientist", Atheist, Agnostic, Fundamentalist, Modernist, Animist, Bahaist, Sunnite, Buddhist, Jew, Christian, Shintoist, Taoist (God of heaven, what a Babel!)—each single man of them, and one just as much as the other, entitled, as a matter of absolute right—not concession, permission, toleration—to a fair field *and no favor,* in the holding, maintenance and advocacy of his religion or non-religion. *Proportions* do not in the slightest degree affect the principle. Were all but one of our 117,000,000 Christians, and just one an infidel, atheist, Mohammedan, "Krishnamurtian", the heavens of liberty and real religion would begin to fall, if in any way, by the "establishment" of any religion, by tax, by restriction, by handicap, by one door of political opportunity officially closed to him, the 116,999,999 attacked the rights of that one "infidel"; and did they but know it, and in fact, the real rights of every one of the 116,999,999 would

be, dealt a most vicious body-blow, assailed at their very bases. The deadliest politico-ecclesiastical heresy of all is to suppose that there can be such a thing as a "Christian State". A Christian people, by all fair means; a Christian *nation,* if by it you mean the people; but a Christian State no more than a Christian plough, or harraw, or cheese factory. "That which is born of the political, is political; that which is born of the spirit is spirit".

"Liberty", then: each man absolutely unfettered, unhampered, unhandicapped, before the State and in it. How he will get along with his thronging fellow countrymen of other faiths, how his individual peculiarities, arising from his faith, will affect them and him socially and otherwise, and how he will get along inside of his own group,—these are matters for personal group attitudes and forces.

If "tolerance" as, to have any right to be, it should be, actually were "love", intelligently according to its fellows "liberty" within realms where "liberty" is allowable, there could be no quarrel with it. But that is not what "tolerance" means, etymologically, nor, it is pretty certain, to the "average man" who calls for it. "Tolerance", "endurance" is much more (and less) than the hearty and perfect willingness and desire that each individual should think his own thoughts and frame his own belief; it is, in effect, and too often, the tacit, sometimes good-humored, and sometimes contemptuous, agreement not to "make too much fuss" about beliefs that differ from ours, or to regard all beliefs as practically equal in value, or, if not that; of not enough importance to waste time and energy over them. And this is carried to its "logical conclusion" and applied within the religious group, willingly and peacefully harboring within the same body ideas and parties diametrically opposed to each other, and one of these parties sometimes diametrically opposed to the historic, formative tenets of the group.

Bodily "constitutions" sometimes acquire a certain "tolerance" to certain foreign forces, called diseases; these latter no longer rouse bodily "reactions". Alas, in the case of the tubercular, so "tolerant" is the system, often, that no "reaction" is produced, and the malady pursues its deadly course, unhindered.

The other personal and group attitude and force is "love", interested, active, aggressive goodwill. It is not simply the agreement to let alone, or, somewhat sympathetically, to allow ecah to survive on his ground and his own terms, to "live and let live" in a genial fashion; it is not aimless, sentimental good nature, nor even gushing affection. It tries to comprehend the other and his point of view not as an academic interest—*'nihil humanum,' etc.*—but to understand and help, if helping is practicable. The "helping" may, often should be, the New Testament one of "restoring ('straightening out') such a one in the spirit of meekness", showing him his moral fault or doctrinal error. It may be the kindly conference and interchange of opinions out of which clearer truth for one or both may come. But love can never be indifferent or careless. It recognizes the limitations of its power to help, but it can not rest content while one human soul remains under the power of error, nor while untruth remains unexposed. Every error is an invitation to attack. But it is careful to distinguish between the doctrine and the man. "Take sin by the throat, and the sinner by the hand" is its motto. That is love's problem and task. "Agreed to differ but resolved to love." One can not carry out these mottoes mechanically, and certainly not easily. They require not only unselfish, fearless, persistent devotion, but also much intelligence, judgment and balance, but they must be carried out.

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We have now looked into the faces of "Tolerance and Company", and discriminated their features, size and spirit. Let us now compare and appraise them.

What of our two social-political, and ecclesiastical policies and procedures?

"Toleration", to any mind which has grasped the principles of Americanism, religious liberty, spiritual religion, is absolutely "intolerable". We can not concede to it, "no, not for a minute." It is absolutely opposed to every principle of justice. What right has any man or set of men to "tolerate" another man or set of men? No mortal being shall "tolerate" me! I will not suffer it. I stand on my rights as a citizen and a man. What possible group has "the right of way" in things religious? Who is entitled to have the prestige of the state back of him? The thing is, in the end, and very soon, deadly to all real religion. Every State Church, every denomination which, without being legally "established", nevertheless, practically "swings" its community, illustrates the thronging brood of "toleration" evils. It breeds arrogance, and the consequence jealousy and hate that arrogance engenders on the other side; it produces hypocrisy in the weakened or self-seeking; it makes of ecclesiasticism only another, and not always cleaner, kind of politics; it corrupts the state and debauches religion; it genders tyranny, and inevitable revolt; it despritualizes and formalizes religion; it breeds caste; it hampers or throttles free religious thought by terrorism, or bribery, or the subtle influence of example, or the wooings of ambition; with hardly, one had almost said, without, an exception, it sentences the mass of its people to lifelong ignorance of the essence of religion, till they have neither the form nor power of godliness. Only the "intolerant" attack of dissenters and reformers, illbred, illmannered, irreverent, disturbing, irrepressible, is able to keep alive or restore the power of spiritual religion. It is needless to particularize: England, Germany, Scotland, New England in Coloniol days down even to 1830, Scandinavia, to say nothing of the vast Roman Catholic areas, are all

cases in point. No denomination, thus situated, escapes. We Baptists are the modern hierophants of individualism and soul liberty in religion, but even one of the sturdiest of Baptist papers prints this from a correspondent: "Every one around here is a Baptist. We have preaching twice a month"! An honest dissenter, free, untrammelled, is for any such dominant sect or church "the noblest gift of God"; if one did not have him, it would be advisable to import him. He seems a mosquito disturbing our peace; he is an alarm bell, arousing us from slumber. "Toleration"? Intolerable!

"Liberty", unhampered, complete, is not only the only regime consistent with inherent justice, it is also the one policy indispensable to human progress and mental and spiritual health. These demand that every soul should have the untrammelled right to hold what seemeth him good in religion, pursue it in his own way, express it with all his ability and force, and keep on expressing it, like the Sunday afternoon speakers in Hyde Park, to as many as he can get to listen, and for as long. This means babble, contention, bad taste, confusion, and heat. But the mistake is in supposing that silence, "order", convention, good taste, "harmony", are the supreme good, and that heat is bad.

When the current theological uproar had a little higher degree of exacerbation than just now, the newspapers burst out into cartoon representing his Satanic Majesty as chuckling with peculiar glee as he saw modernists and fundamentalists "throwing rocks at each other" I can not claim (confess?) the intimate acquaintance with Beelzebulian psychology, which it would seem prevails in newspaper offices, but to my thinking it would be an especially dull devil who would chuckle when people have interest, zeal, and life enough to quarrel over religion. It is a very different temperature in which he "gets in his best work", as we shall presently see. Theo-

logical heat is the raised temperature produced by the impact of colliding opinions possessing some weight and momentum. When molecules cease to collide it is because they cease to have motion; you are then at "the absolute zero"; and that is what the devil, who in details is no ass, whatever he may be in the resultant, should like, religiously. Are there any powerful chemical reactions which do not produce heat? Excuse the "mediaeval theology" of the question, but is it wholly a baseless speculation of those who retain more than shreds of respect for Genesis, that the light of the first creative day in that venerable panorama of cosmogony, before the appearance, and perhaps the making, of sun and moon, was "cosmic" light, as created ion, electron, atom, molecule, rushed to embrace each other? Science now thinks she trembles on the verge of the discovery of the reverse process of that rapturous ecstasy of the elements, and in imagination stands aghast at the possibilities of the release of cosmic forces such, it would seem, as only angels would be wise enough, strong enough, and good enough, rightly to handle. Assuredly that creation light was not "cold light." "Ionic" truths will never leap to progressive combinations in silence, cold, and darkness. A religious thinker of an earlier day, not himself a total stranger to discussion, yet not wholly pleased by its acerbity, remarked, "What we need is more light and less heat". He was less than half right. What we need is more light: and very much more heat; though with much change in the sort of heat; less heat of personal rancor; more heat of spiritual and mental earnestness, vigor, aggression.

Let nobody be afraid of controversy. "Without controversy, great is the mystery of godliness", "but, thanks be to God, controversy clears it all up". It will take more than controversy to do that, but without controversy, the free, earnest "give-and-take" of argument, viewpoint, cherished opinion, telling religious experience, the con-

tribution of the positive and negative of each unit to the wealth of the total, never will the world advance to clarity, balance, poise, knowledge, certainty. True, controversy often hinders the smooth running of our denominational and other machinery, it "throws monkey wrenches" in among cherished cogs and wheels but the way to silence squeaks is to remove causes and file off excescences. To suppress controversy, the free, intense, even excited interchange of thought, would mean the destruction of the last hope of attaining truth. When Phillips Brooks was about to make an "episcopal" visit to a parish ministered to by an extreme ritualist, the rector wrote him, asking if he should not, in deference to the great bishop's known broad views, omit some of his more extreme ritualizing practices. "No, turn on the whole works"! In this free air of our modern thinking, let everything have full play, from the smallest smokehole to the mightiest geyser; winds from every quarter, light from every source, heat from every fervent mind and heart. There is no other way in which real progress can come.

"Liberty"! And it may seem an audacious example of ingeniously twisted dialetic to say that just that is the whole animus of the present fundamentalist attack on the teaching of evolution in state and municipal schools. It is an effort to secure absolute religious liberty. No fundamentalist of whom I have ever heard ever denied the right of original research, the right of any scientific man coming to any conclusions to which the facts seemed to him fairly to lead, and to proclaim that conclusion with what zeal, power and persistence he can. Nor would the fundamentalist deny the right of any privately owned institution to make its professorial chairs the *bemas* of the new proclamation. He accords to Catholic, Buddhist, Theosophist, Modernist, Unitarian, Swedenborgian, Adventist, Russellite, the same right as he asks for himself, to push his propaganda with all his power, by all fair

means, *and pay for it himself*, standing on his own feet. What he does protest against with every atom of his strength, is that municipally supported and state supported high schools, colleges, universities, should infringe on the right of every parent to give his children the religious training he thinks they need and which it is his sacred duty to give them, by the steady insinuation of sneers, unsettling questions, and anti-Biblical assumptions, which, beyond any possibility of denial, have been heard in so many high school and university classrooms. Circumstances, to say nothing of patriotic loyalty positively compel him to send his children to the high schools, and often to the colleges; he is taxed to support these schools; he has not the means to send them elsewhere. Could there be a more un-American, more unjust, more wicked attack on the most sacred right of parents and children than thus to make these schools the channels for the steady propaganda of the so-called "liberal" phase of religious thought?

A good many times, lately, modernist friends have expressed a naif (or is it naive?—misconception is both male and female) wonder that after the evolutionary hypothesis had had undisputed sway so long, there should be this "sudden" recrudescence of "mediaeval theology" and "obscurantist zeal". Perhaps some newer developments in the realm of science, some tremors at the foundations of Darwinian orthodoxy, and of other scientific "established theories" have stirred the religiously orthodox, as the lower animals are said often to feel premonitions of coming earthquakes. But principally what has happened is what happened in the Congregational churches of New England around the borders of the eighteenth and nineteenth centuries. Unitarian feeling and teaching had been spreading beneath the surface, unperceived by most of the "orthodox". Incautious disclosures from England "opened their eyes", and the storm broke. During a good many years now the teach-

ing in our public schools which would tend to undermine "traditional" faith and doctrine has been going on. The average father and mother failed to notice it, or had not the courage or felt standing to protest; even keener observers, busy with their own positive tasks, did not appreciate its full extent and danger. The great heart and thought of Christ's conservative people are not usually loudly vocal, and there seemed little opportunity for action. "The shallows murmur, but the deeps are dumb". In the present outburst the deeps are murmuring, and the shallows are surprised. If some demands have been made that seem excessive, if there seems to be an attempt to throttle the liberty of research and of teaching, it is but fair to say that imprudent teachers, of many grades, have "brought it on themselves" and others. A very undignified and familiar Southern and Southwestern apologue is of the bald man who endured with some patience the advances of a fly and the enforced contributions to a mosquito, but when a "yellowjacket" began to bore, one sweep of his arm enforced his indignant: "Now you'll have to all get off". Whether the present agitation shall prove to be fortunate or unfortunate, a very large share of it may be charged to the unwise procedures of many public school teachers. They could have taught the great essential facts upon a partial interpretation of which the evolutionary theory rests, without entering into the Biblical and religious implications, without insinuating doubts of things infinitely precious to parents and children, they could have insisted that when properly understood on both sides there could be no real conflict between science and religion, or even theology, they could at least have abstained from anything which should injure faith, they could have refrained from trying either to reconcile or antagonize these two indeterminates; and they could, as any really mature, right thinking mind would do, have approached with respectful reverence the venerable Book and the deep and

sacred relations of the soul with God. They should have had enough of the true scientific spirit to look ahead and foresee that even so all-embracing and, to their thought, so clearly evident a hypothesis as evolution was subject to great possible modifications, and they should not have brought the Bible and systematized Christianity up to that Procrustean rack, in the presence of minds even less mature and less informed than their own. Liberty of research? Certainly: at your own expense, not with the taxes drawn from millions whose deepest convictions you are flouting. Liberty of teaching? By all means; it is a sacred right. But again, not at the expense of the millions your teaching is wounding to their hearts' depths. Liberty of expression? A right inalienable and absolutely essential to the best results for human progress. Not one effort of the human mind, consistent with moral law, after truth and to express truth, should be suppressed. But the liberty of the millions (probably the vast majority) *not* to have their faith assailed and their children misled by teachers backed by the state and paid by their money, is worth a thousand times all the liberty of teaching apparently assailed by the present agitation. The State must not teach *religion.* Equally must it not teach *irreligion,* or some special phase of religion. It must not *teach* religion; still less must it attack it. *Hands off,* altogether! "Liberty" then, with all its concomitants, its sure results, of discussion, disagreement, misunderstanding, contention, heat: and liberty, for one detail, for the patrons of our schools as well as for their personnelle.

And yet we will get little relief from the present exacerbation and turmoil merely from social, ecclesiastical procedures, even though more light breaks in, and comparisons, agreement, mutual contributions to understanding help to clarify the truth. Liberty is more promising than toleration, but even it needs much more.

What may we expect from individual and group attitudes? "Humanly speaking", everything.

But not from "tolerance" as defined above, and as clearly, it looms up in the minds of many who are calling for it. "Tolerance" is even more "intolerable" than "toleration". It is not so insulting directly, though when you come to understand it, it is insulting enough. Any self-respecting man's gorge rises at being treated with "tolerance". "Toleration" has much more of sturdy strength and force than "tolerance". It allows the "tolerator" to go on pushing the truth he believes in, with energy, enthusiasm and effectiveness. In various degrees, it lets the "toleratee" do the same, and even incites, inspires, and spurs him to do it. Inferior to "liberty" in this respect, it yet does minister to vigor, earnestness, emulation, competition, advance. Instance England, Scotland, Colonial New England.

But "tolerance" is, too often, a subtle attack on the importance of truth. It insists that the matters under discussion are of minor importance. It talks much of "theology" as distinct from "religion". It confesses it does not care much for precision of doctrine. Like Sam Jones, it "likes flowers, but hates botany", and accordingly takes some of Christianity's choicest flowers for weeds. It feels that the whole Arian controversy was a quarrel over a diphthong. Seated in the person of Leo X on the papal throne, it counts the Reformation "a squabble of monks". Distinctions the most profound and formative, the foundations of systems of thought and living the most diverse, it treats as did the "disinterested" of Handel's time the life-and-death musical controversy between him and Bononcini:

> "Strange that there should such difference be
> 'Twixt tweedle-dum and tweedle-dee"!

"Dum" may be the assertion of the rock-foundations of the Christian faith, and "dee" their denial. Never mind; let us be "tolerant". The ideal of "tolerance" would seem to be, it certainly is with some, a genial glow

of undefined feeling gathering around a central core of a belief that there really is something in religion, but no one knows or needs to know just what.

"Tolerance" almost inevitably lowers moral fibre, as, indeed, it almost invariably means in the first place lax moral fibre, deficient moral earnestness, at least moral fibre unduly influenced by sentiment. The man who can not get excited in the defense and advocacy of truth, especially of truth that affects life inner and life outer, life here and life hereafter, is just so far a moral paralytic. To be sure, the "tolerant" is quite likely to feel that his is moral fibre vigorous enough to lift him above personal and partisan passion. Sometimes it has done that; but to very poor effect, in the long run, if it has lifted him also above the passion for truth. Much "tolerance" is treason to truth; it is, as has been said, an insulting underestimate of truth; it is also a measure of our small love for truth, and, as well, of our small affinity for it.

For truth is always and everywhere nearly or quite the most intolerant thing in the universe; as intolerant to error as light toward darkness, as the "Spirit" is against "the flesh"; they are contrary the one to the other; there can be no truce, no fellowship between them. Truth aims to be universal and aims to be right; it can come to no compromise with error. Christianity is intolerant; it allows "no brother near the throne." So long as this characteristic of Christianity was not yet apparent, itself received "tolerance" and "toleration" from the Roman Empire, when this fact emerged, the death-grapple began. Then, as it ceased to be doctrinally intolerant and incorporated scraps—scrap *loads*—of heathenism and Judaism into itself, its own slow death began till the intolerant Luther and the Anabaptists brought it life again. The Bible is an intolerant book; it would reign supreme. John, the apostle of love, was equally the apostle of intolerance; for him light can have no truce with darkness. Paul was intolerant: "if any

preach another gospel, let him be anathema." Of all the sons of men and messengers of God we all count Jesus the most broadminded, genial, loving; but how intolerant, toward deniers of essential Christian principles of salvation, toward opponents of Christian love, toward the betrayers and misleaders of infant Christians!

To have the slightest atom of "tolerance" for wide-spreading moral disease, for teachings that misrepresent God and obscure the way to him, that ensnare and enclose men in the fetters of ignorance, misconception, spiritual death, that perpetuate wrong, sin, superstition, for systems of any kind that enslave, corrupt, degrade, debase, —is to be as unlike God and Christ as it is possible to be. "Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows". We may always have good reason to suspect the intensity of our love for righteousness, if it casts no shadow of profound indignation at, yes, hate of, wrong. Who can be "tolerant" toward the alcoholic traffic or indulgence, especially in the light of the present revelations of its utter selfishness, lawlessness, indecency, treason? When its size and nature was fully apparent, what right-thinking man could tolerate slavery? Toward the narcotic traffic, "white-slavery", the social doctrines that generate as well as spring from our social evils, and that assail the moral foundations of society, "tolerance" is cowardly, sinful, damnable acquiescence in evil.

It is more! it is evil's and error's golden opportunity for wider spread. It prevents vigilance, dulls perception, forestalls "prophylaxis", throws the gate wide open for subtle attack, and veils it while it is going on. Under the broadminded Solomon heathenism finds entrance into Israel and grows apace. Its near-zero temperature of religious zeal too often means the lowered vitality in which all religious diseases thrive and swiftly spread. The devil chuckle when he sees fundamentalist and

modernist contending? Better the intensest, narrowest, most unreasoning, one had almost said, least-loving sectarianism, in dead earnest about something and for something, even "hooks and eyes", when they are thought to represent a principle, than the broad, easy, comfortable, but really contemptuous, and spirit-sapped "tolerance" that "looks with equal eye" on forms of religion, and deprecates any heat in the advocacy of truth, as in the days, before the Wesleyan revival! "Why so hot, my little man?"

But is not all this a plea for contention, a justification and incitement of the worst forms of religious hatred?

Not in the least. This is simply the "tolerance" of the fair field, and the open fight for truth. It allows every "candidate truth" the fullest opportunity to explain, defend, and push itself. It lets every man say his say. It insists that both light and heat are permissible, desirable, and indispensable contributions to the solution of humanity's problems. It demands that every opinion have the right to be heard, for it may enshrine or unfold a priceless truth, and it knows full well that many a truth has at first look borne the guise of heresy. But no opinion has any right to special privilege, or soft treatment. Opinion is no "lady" to be accorded a courtesy her own special personal worth does not deserve. The true "tolerance" fully agrees with the man that "one man's (opinion) is as good as another: yes, and a good deal better". And the relative quality is to be determined by actual conflict out there in the open. "May the best man (truth) win!" It accepts fully old "Ursus Major's" idea of free speech: "Every Englishman has a right to say what he pleases, and any other Englishman has a right to knock him down for saying it." Only, this "intolerance" says this of ideas, not of men. The best thing you can do for an idea is to knock it down, if you can; but that is usually the worst thing you can do for a man. Of course, this free-for-all fight of candidate truths,

"hammer-and-tongs", "horse-foot-and dragoons", is no place for weaklings, weak men or weak "truths". As was plaintively remarked by one who in a free fight had killed a man, and who could not deny that his "shillalah" struck the fatal blow: "A man with a skull as thin as that had no business in a shindig". But all this is in the battle field of opinions; it should not be made a battle of men. We must learn, hard though the lesson is, not so to identify ourselves with our opinions that a blow at our opinions is taken as a vicious blow at us. And, *per contra,* what to some of us seems a little harder, that it is not possible to knock down a false opinion by knocking down the man. "Our weapons are not carnal"; we can not, with Sidney Lanier, quite excuse Milton for making his angels fight with guns instead of goodness, artillery instead of arguments, lances instead of love. When we imitate them, our battle is lost.

Thus far have we come. Toleration is intolerable; tolerance is a lax, lazy, death-dealing counterfeit; liberty is the only proper procedure; but even liberty is only a procedure, a fair field, a method. The solution lies in the attitude: how we hold and speak the truth; how we hold ourselves toward our fellows. We have made no real advance unless we have advanced to what is vastly more than an attitude, a positive force, *love,* the whole-hearted interest in, affection for, and active desire to help and bless each and every human being—incarnate good-will. A Roman Catholic "missioner" expressed the great secret of evangelistic and pastoral success: "Love your people, and say what you please to them". "Speak the truth, in love". Or, as before, "Take sin (error) by the throat, the sinner by the hand". Our ultimate purpose in discovering and vindicating truth is not dialectic victory, but human betterment. We seek truth to save and savor, not to defeat and belabor. Some of us, it is to be feared, justify the satire: "Fighting like devils for the sake of peace, and hating each other for the love of God". The

true Christian campaigner gives no quarter to error, but he has no spite in his heart. He is a surgeon of souls, a mender of minds, a sanitarian of the spirit. The "erroritist" is a sick man; heal him. He is a misinformed man, teach him, a misled man, undeceive him. And, it is not inconceivable, the "antagonist" is a better informed man; learn of him. God's campaigner, of course, may catch sight of a dangerous error, misleading, deadly, taught by some man who should be a brother. He must fight that "till the last armed foe expires". Occasionally, perhaps not as often as we think, to estop error's spread, a man must be displaced. But fight the man himself, impugn motives, charge evil intentions, accuse of deliberate, wholesale conspiracy? Not even if the charges are true! Fight his error with God's truth. Fight him with love: "Impersonify" the warfare; "personify" the love.

Real love, animating liberty is our only hope. We shall not achieve the solution of our problem by a "moratorium on controversy", by compromise, by paring down essentials of faith to a minimum (the world needs maximums, not minimums), nor by any kind of suppression, suppression by force or suppression by indifference. That is the method of death, not life. Life never "tolerates", it either assimilates or eliminates; and it eliminates by the "expulsive power" of more life, stimulated by more light, generating and fomented by more heat.

The supreme powerful heat is the heat of love. Love, that "thinketh no evil, seeketh not her own, is not puffed up, rejoiceth with the truth, beareth all things, believeth all things, hopeth all things, endureth all things," must flood over our disagreements of spirit, lift us above our indifference, sustain us in our search for truth, keep our spirits sweet through all the necessary "give-and-take" of the discovery and the advocacy and the clarification of truth. And God help any soul to whom this statement comes as a "platitude" or a "bromide"; it is the statement of our imperative, our deadly, need.

And, I think it must be said, that such love as that is not an achievement but a gift. I do not see, in the Christian world today, among any of various groups contending for "the truth", either among the fundamentalists, who have the most of my sympathy, or the modernists, the brotherhood of many of whom I prize, just the degree of it which the present growth-crisis calls for. The heat does not trouble me. The earnestness of the fundamentalists, as they oppose teachings and theories which they feel are robbing the gospel of Jesus of its healing power, I can understand, for I feel it. The impatience of the modernist with what seems to him the narrowness, mediaevalism and obscurantism of the conservative is not hard to comprehend, although, in the minds of some of us, he is as shackle-bound to his "new tradition" as the narrowest of reactionaries is to the old, and with less reason. "Old fashioned" it may sound, but what both "parties", and all Christians in between, need is a new infusion of "the love of God shed abroad in our heats". No amount of genial broadmindedness, at least in quantities and intensities now available or forseeable, and no number of exhortations (like this one) to preserve the impersonal and loving in controversy, will do it. The controversy, and others to follow, must not stop; that would be mental and spiritual death. But the rancor and arrogance, not absent from the hearts of both parties today, will not yield to the degree even of the love of God now prevailing.

Oh Spirit of the Living God, who now "makest intercession for us with groanings which can not be uttered", regard the people of God, earnest, struggling, contending, misunderstanding, blaming. Do not abate one atom of the earnestness, do not check one honest endeavor after truth, keep alive the strenuous effort for understanding and expression. But in it flood our hearts and minds with such a passion for truth and for love and for God and for souls and for the blessing of our fellow-contenders

and fellow-seekers, as shall lead Thy people out into ever larger and truer conceptions of Thy truth, in such harmony as is possible for men on earth. By Thine impelling energy may the boundless "love of Christ" for us "constrain us", every one, until the Master's words shall be made good: "Wisdom is justified of *all* her children"; children of that "wisdom which is from above, first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." *Amen.*

"THE POWER OF HIS RESURRECTION."

Phil. III:10.

Sally Neill Roach, Louisville, Ky.

Part I: Its Declarative Power.

God's Official Message in the Resurrection. Is. 42:21.

I.

1. According to the Inspired Word, those recorded as the earliest acts of Deity that are reported to men are the acknowledgment of the Son (Heb. 1:5, Ps. 2:7), the proclamation of His character (Heb. 1:9, Ps. 45:7), and His declared exaltation above the angels (Heb. 1:6, Ps. 97:7; LXX, 96:7). In the Son is thus presented an eternal and absolutely perfect righteousness that is acknowledged in the highest. Following this, the prophet Isaiah (14:12-15) and Ezekiel (28:12-19), in allegories referring to Babylon and Tyre, tell the story of the Arch-angel, Lucifer, who fell through his transgression of pride—and is thenceforth known as Satan, the Adversary (Luke 10:18)—drawing many angels with him (II Peter 2:4; Jude 6) in his transgression and fall. This is the first record of transgression on the part of created beings, and it is brought out (Is. 14:13-14; Ezek. 28:15-17) as glaring opposition to the expressed will of the Deity in the exaltation and enthronement of the declared righteous Son. In this story is first registered the penalty of sin (for, "Sin is the transgression of the law," I John 3:4), which is separation from God. On the other hand, we know that there were created angelic beings, of whom after-mention is made—Gabriel, Michael, and the heavenly hosts—who were not won away by Lucifer, but who stood firm in their allegiance to the Deity in their continuous worship of the Son—and the reward of their righteousness is registered in their abiding existence in

the immediate presence of God and their extended privilege of service to Him.

We have here from the eternities the two stipulations of Divine Law, and these stipulations—(a) irrevocable penalty for transgression and (b) reward for obedience or righteousness—did not at all change with the creation of man, but again and again are reiterated in the Inspired Word. To Adam (and Eve) it was said: "In the day that thou eatest thereof, thou shalt surely die." (Gen. 2:17.) Ezekiel declares (18:4): "The soul that sinneth it shall die." In Romans 6:23 Paul affirms, "The wages of sin is death," and in Romans 5:12, "Sin entered the world, and death by sin;" and James (1:15) presents death as the offspring of sin. Sin, we are told (I John 3:4), is "the transgression of the law," and, clearly, its abiding penalty is termed "death." On the other hand, God, speaking through Moses (Lev. 18:5), ordains that a man keeping His "statutes" and "judgments" "shall live in them," and makes sure the reward by the announcement of His own identity: Nehemiah (9:29), in his prayer for Israel, confesses that which is called "life" to be accorded for the keeping of the Law: and the Master, Himself, in conversation with the Lawyer (Luke 10:28), and again with the Ruler (Luke 18:18-22), recognizes this truth. As death is manifestly the penalty for sin, so, it is clear that life is the reward for accepted righteousness. Moreover, in treating of the soul in its relations to its Creator, obviously these must be considered not merely as physical, but more deeply, as spiritual terms. But how can "death" be pronounced upon the soul which is immortal?—and how can that which is already immortal receive a reward of "life"?

2. In order to answer these questions it is necessary to pause here and get a clear idea of the meaning of the terms "death" and "life," lest from the latter there is merely the idea of existence and from the former of ceasing to exist. In nature every created organization has its

special environment—that which is external to the organism, but which is necessary to its activity, to its development, and even to its vital existence. Thus, the environment of the eye is light; of the lungs, is air; of muscle, is space; of the fish, is water; of the intellect, is mind—and, in like manner, of the soul, is God. Mr. Herbert Spencer defines "life" as: "The continual adjustment of the internal relations to the external environment"—or, as Mr. Drummond interprets, "Life is correspondence with environment." By antithetical definition, "death" is the cutting off from correspondence with environment. One's eye may be perfectly formed, but if the optic nerve is paralyzed or severed, the eye is cut off from a perceived correspondence with light—its environment—and, to the possessor, it is dead. Moreover, if the correspondence between the eye and light, or between the lungs and air, or between any organism and its necessary environment, is once severed—not weakened, but severed—there is no power in eye or lungs or organism than can reach out to that environment and renew the correspondence. Carrying these definitions and principles into spiritual things —where they are none the less true—one finds that the spiritual environment of created beings—whether angelic or human—is God: "For in him we live and move and have our being" (Acts 17:28)—and that this environment is as essential to the growth and development of the created spirit as light is to the eye. It is found also that something has power to sever this correspondence completely, and that this something is sin—which is "transgression of the law," and which God terms (Jer. 44:4) "That abominable thing which I hate." Then, written in plain words, the penalty attached to the Divine Law must read: "The soul that transgresses this Law is thereby completely cut off from correspondence with God"—and of this cutting off Satan, with his entire host, furnished the first recorded instance. In like manner the reward of Divine Law must read: "The soul that obeys

this Law shall be confirmed in communion—or correspondence—with God." The recognition of the glory of the Divine righteousness-loving Son being the first Law promulgated—His unity and equality with the Father being thereby declared and Himself being announced as the embodiment and the exponent of eternal righteousness—the angels who worshiped, each meeting his own responsibility as a created being, became confirmed in communion and intercourse with God. But from henceforth there were manifest in the universe the two declared and opposing elements, righteousness and sin—like the plus and minus signs of mathematics—and the two consequent and opposing conditions, life and death, as pertaining to immortal and spiritual—but created—beings.

3. When man was created the angels—good and evil—recognized an entirely new race of beings—not pure spirit like themselves, and yet, from the earth emanating, possessing spiritual endowment. That to Adam and Eve a command had been given by the Creator was proof that this new creature, man, should be put—as they had been—to the test of obedience. None knew better than Satan all that that test involved—and yet, was it possible that this new-born race, for which such marvelous creative preparations had been made, should be subjected to the full severity of its conditions? As the pair, in their full, primeval innocence, enjoyed intercourse with the Creator, it is not difficult to perceive that the Adversary watched with jealous interest that could not rest until he had achieved the temptation and the fall. From the awful tragedy in Eden the fallen Lucifer hurled at Jehovah a three-fold challenge. First: that the stipulations of the Law—God being unchangeable, and His will having been announced in Eden as it had been declared in the heavens—must affect created human as well as created angelic nature. Second: that the penalty and the reward involved in these stipulations must remain unchanged to the last extreme. Third: since the angels, not being pro-

genitors, stood or fell each in his single opportunity, the race fore-planned must be regarded as present in its progenitors and must stand or fall in its single opportunity. And the wily Serpent, gloating in his triumph, needed not to be taught the terrors of what had been done when the unforseeing, guilty pair first hid themselves from their approaching God.

4. But the eternal God, who is infinite in justice and who would not permit His holy Name to be impugned by the challenge of the Adversary, is also infinite in wisdom and in grace, and from the depths of eternal purpose the three-fold challenge was met by a three-fold answer, which presaged to the pair and to the Adversary conflict between the "Seed of the woman" and the "Serpent," resulting in the "Serpent's" ultimate defeat. What mystery was involved in this, certainly, neither the woman nor her guilty companion could comprehend, and even to the Adversary—with his superhuman intelligence—it could only be replete with dark forebodings. When the only begotten and enthroned Son became human, and, as man's substitute, took His place under the Law, which, even to Him, must be inexorable in its demands upon created human nature, then, to Satan, it became apparent that Jehovah was answering the first part of his exulting challenge—hence the terrific onslaught of the Temptation in the wilderness. As hour and day and year wrote the record of that Life—which, under open scrutiny, feared no charge of sin—and when the orphaned cry of the Nazarene upon the Cross smote the ear of the universe, again Satan read the evolving answer to his second demand. And the leader of the fallen angels knew that if the righteousness of "the Son of the man"—which he had been powerless to assail—stood the scrutiny of the Eternal Eye, that all the power of death and hell could not withhold this Son of Man from the correspondence and communion with the Father that would mean life under the Law—life that would be infinite in its sweep

because "the Son of the man" was also "the Son of the God," and would extend to all the race who would recognize Him spirituality as Federal Head and to whom, under the third demand, His righteousness could be thereby imputed. And so the Adversary waited for that which he dreaded but which he was powerless to alter—the decision of the prophetic "Third Day," and its answer to the third demand of his challenge.

II.

One is now brought down to the morning of the Resurrection, and is prepared to understand the message that is brought to the universe by that great event. Be it remembered that in the agonized "Thy will be done" of Gethsemane, the Savior, out of His human limitations, entered into the fullness of the comprehension of being "made sin," and in His orphaned cry upon the cross, shut out from the presence of the Father, He passed into an experience—infinite and eternal in its grasp because of His own infinite and eternal nature—among the spiritual "dead," or those shut off from all correspondence with God. In plain words, the Lord Jesus suffered the death of the lost sinner and comprehended in His experience an eternity of infinite condemnation. But in His last breath He had committed himself wholely to the Father, whose will He had come to do, and so passed to the judgment of the Eternal. Being judged by Divine Law—that Law that had been to Him so inexorable when He had assumed the sinner's place—and being, in His own person found righteous, in order that God might "magnify the Law and make it honorable (Is. 42:21), He *must* be raised "out from among the dead ("ἐκ νεκρῶν"), and under the Law be endowed with eternal life, which—in His own right—was infinite as well. And because He came under the Law as man, clothed in a mortal body, this reward of life must be granted to the body in and through which

the righteousness had been offered, and He must be raised "out from among" the physical "dead," with a body never more to die.

1. Hence, the first and emphatic declaration of the Resurrection is that before the Eternal Father the righteousness of Jesus of Nazareth was found to be flawless and complete—wherefore Peter declared (Acts 2:27) that it was written of Him (Ps. 16:10): "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Moreover, Peter added that it was "not possible" (Acts 2:24) that death should hold Him—for in that case, it is clear that the Law would have been dishonored, and God's word broken—which is unthinkable. This declared righteousness of the Nazarene must always be *the* fundamental fact in connection with the Resurrection, all that follows being based upon it; and the judgment, being divine and not human, must be received with its fullest—not with an approximate—meaning. In the output of a sound mind from a sound body, in thought and word and deed, in emotion and sentiment and reason, in daily task and in intercourse with men and in worship, from the cradle to the grave, the righteousness of the Nazarene was not only faultless, but perfect; not only without flaw, but filled full with every fulfillment of obligation. This is the primal, the clear, the underscored message of the Resurrection, and therefore the adversaries of Jesus have sought in vain for a blemish upon His character or in His name. The Law is magnified and made honorable (Is. 42:21) by according its fixed reward when that reward is won, as well as by inflicting the penalty when the penalty is merited. The Resurrection of Jesus is Heaven's official declaration that "The Lord is well pleased for his righteousness' sake."

First Corollary. Under this primal message there is found as a corollary the confirmation of every statement and the recognition of every claim that was made by the Nazarene concerning Himself. In their nature His asser-

tions are appalling to men of every age, as they must have been to those who heard them uttered. Either they were true or they were not true. If they were true, the deity and the majesty and the authority of the Christ must pass unquestioned, and He must be reverenced accordingly. If they were not true—and it is well to face the issue clearly—either Jesus was insane, or, concerning Himself, He made deliberate misrepresentations. If He was insane, He stood before the Law as an irresponsible mind, incapable of rendering voluntary obedience. If He deliberately misrepresented, He sinned—and sinned grossly. In either alternative—insanity or sin—there could have been no resurrection. But there was a resurrection, and His competence, responsibility and truth are thereby established. He claimed absolute Lordship over His disciples, authority to enlarge the scope and deepen the meaning of the Mosaic Law, complete mastery over demons, control over nature and natural forces, power to forgive sins, and unity and equality with the Eternal Jehovah! And the Resurrection, affirming His perfect righteousness, confirmed every statement that He made.

2. The second declaration of the Resurrection—which follows in logical consequence upon the first—is that Jesus, under the Divine Law, was, Himself, in no wise a debtor to that Law from whom could be exacted the terrible penalty of spiritual death. At first glance, this seems to be merely a repetition of what has been said—for surely, one who is found perfectly righteous can be guilty of no sin—but there is here a special meaning that must be carefully considered. It will be remembered that the penalty for sin is the eternal cutting off of correspondence between the soul and God, and that this is spiritual death. In Psalm 55:15 the wicked are represented as being allowed to be seized by Death as rightful claim. When the Lord Jesus was "made sin" (II Cor. 5:21) "for us," it was the overwhelming realization of

this awful separation from the Father that wrung from His lips the agonized, orphaned cry and broke His heart. In His own infinite nature He not only experienced in that brief time all the horrors of the eternal separation, but He experienced them to an infinite degree, encompassing the boundaries of unlimited, finite eternal experiences. When He cried, "It is finished," the eternal and infinite debt was paid, and His spirit was exposed for judgment in the white light of the presence of His Father, to whom it was committed—and that judgment, confirming—as we have seen—all that He had thought and done and said (even to the cry, "It is finished!"), was rendered in the Resurrection that declared Him to be perfect in righteousness. Hence, it is clear that the penalty paid by Him in infinite fullness was in no wise due on His own account, therefore it was "not possible" (Acts 2:24) for Death to hold Him. Herein lies the meaning of that beautiful phrase, "ἐκ νεκρῶν",—"out from among the dead" —that occurs so often in the Greek New Testament. By the Law of Righteuosness the Christ was summoned "out from among" the spiritual "dead" whose lot He had shared, and this was pictured and declared as He was raised "out from among" the physical dead, forever acquitted from any personal obligation to the Law of Death.

Second Corollary. But there is a beautiful corollary here. If, under the Law the Christ paid with eternal and infinite fullness the obligation to Death incurred in man by sin, and then, by Jehovah, was officially acquitted of all personal obligation, legally it follows that Death owes back to the Christ the full payment made, to be given in installments—so to speak—upon the demand of the Christ, thus accrediting as paid the debt of each sinner who responds to the Master's invitation to seek his redemption through Him. That, in the purpose of the Father, the Christ does make such demand upon Death, thus securing the release of the confessing sinner, is the distinct message of Grace. (John 3:16; I Peter

1:18-19.) This thought, bringing its wonderful encouragement to the sinner, rightfully takes its place as a corollary here, but belongs in its fullness to the next chapter.

3. The Resurrection is fraught by Jehovah with one more official declaration that shall be sounded throughout the ages, and this, like the second, is an outcome of the first. The righteousness offered by Jesus under the Law having been accepted and honored by the Law—which means having been approved by the Eternal God, Himself—becomes the fixed standard (Acts 17:31) for human righteousness exacted by the Law. God's Law, emanating from Himself, is perfect, and therefore demands a perfect fulfillment. For it to stoop to adjust itself to human weakness—which weakness was incurred in Adam's fall—would be to alter the Law and its conditions, to yield to the challenge of the Adversary, and to degrade Omnipotence. Just what the Law requires is made manifest in the approved righteousness of the Nazarene, which righteousness was presented through the flesh and was wrought out in strictly human environment—and it is therefore declared to the universe to be the standard of Heaven's approval and the necessary fulfillment for eternal life.

Third Corollary. It is not difficult to see the corollary that must follow. All righteousness presented under the Law by human nature independent of the Christ, in order to receive recognition from Heaven and to win the resurrection of eternal life, must exactly equal the righteousness of the Lord Jesus Christ. Manifestly, to award the resurrection for an imperfect righteousness—which means a righteousness stained with sin, and therefore subject to death, would be grossly unfair, since the perfect righteousness has been attained and is offered as available. It would also be dishonest with Death; since Death would be robbed of the penalty which, under the Law, could be rightfully exacted, and for whose payment, outside of the

payment made by the Christ absolutely no provision has been made. It is well for those who strive morally or ecclesiastically to attain a recognizable righteousness to comprehend fully their goal.

Obviously, the Resurrection of the Lord Jesus is clothed with marked declarative power. It brings to the universe from the Throne of the Eternal three solemn messages whose verities must abide. The first is fundamental; the other two are logical conclusions; and not less important in its tremendous assertion is the corollary that accompanies each. These messages and their corollaries are worthy of most careful and patient study, not only on account of their own intrinsic values, but that the fuller "Power of His Resurrection" may be more thoroughly understood.

THE CONTRIBUTION OF SOUTHERN BAPTISTS TO THE SPIRITUAL UPLIFT OF BRAZIL.

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I.

The immigration to Brazil of disgruntled ex-slave holders, after the War Between the States, led eventually to the sending of missionaries by Southern Baptists to preach the unadulterated Gospel of Jesus Christ to a benighted people, bound with the iron chains of paganized Romanism.

One of the four migrating colonies settled at Santa Barbara, a town in the interior of the State of San Paulo, among whom was a number of Baptists. In the course of events these fellow religionists organized themselves into the first Baptist church in South America. The moral condition of those among whom they had elected to cast in their lot greatly stirred their hearts with compassion. Like Paul over the gross superstitions of the Athenians, these pioneering Baptists were amazed at seeing the Brazilian Roman Catholics worshipping all of the unknown gods of the Catholic calendar. Their temples of worship, which forsooth bore the name of Christian, were in truth little different from the Buddhist temples of India and China. The besotted priests, living openly with their concubines, were indeed more politicians than ministers of religion. In fine, the low moral life of the natives, everywhere in evidence, made it plain that Catholicism in Brazil was not a lamp unto the feet nor a light unto the path of those who sought the narrow way that leads to life eternal; but rather an *ignis fatuus* that leads into the wilderness of spiritual desolation.

The harrowing spectacle of those who called themselves by the name of Christian, bowing down to images of wood and stone, distressed exceedingly the newcomers, and they resolved to start something. Gen. A. T. Hawthorne, one of their leaders, and an ex-Confederate soldier, returning to his native Texas, undertook to make an appeal to the Baptists of the Lone Star State to support missions in Brazil and to call for volunteers to go and preach the unsearchable riches of the true Gospel of Christ.

The first to heed the cry of the man from this modern Macedonia was W. B. Bagby, of Dallas, who, with his bride, took passage in January, 1881, on the *Yamayden*, a small sailing ship belonging to the Levering Brothers, of Baltimore, who at that time carried on a flourishing trade in flour and coffee with this South American country. The Bagbys reached Rio de Janeiro, their destination, after being rocked for four months in the cradle of the deep. The following year Mr. and Mrs. Z. C. Taylor, also of Texas, joined the Bagby couple at Campinas for the study of the Portuguese language.

Anxious to thrust in the gospel plow and begin their seed-sowing, they decided to make a start at Bahia, central Brazil, the oldest city of the country, the second largest in population and formerly the greatest center of the African slave trade. In October, 1882, the first Baptist church for Brazilians was organized, whose constituent members were the two missionary couples and an ex-priest, who had been converted by the reading of a Bible which had casually come into his possession.

In 1884, however, Mr. and Mrs. Bagby retired from the Bahia field to go and open a mission in the federal capital. In October of the same year the First Baptist Church of Rio came into existence, composed of the missionary couple and two English ladies who had become residents of the capital city.

For ten long years these two pathfinders carried on

with singular devotion against odds that would have crushed less heroic souls. During this period they were reinforced by three new missionary couples and four single ladies. But, with the exception of one of the single ladies, who died of yellow fever, and another who became Mrs. S. L. Ginsburg, the sojourn of the much-needed recruits was too brief for them even to learn the language. In response to the insistent appeals of brethren Taylor and Bagby our Foreign Mission Board appointed three other couples: Mr. and Mrs. W. E. Entzminger, for north Brazil; Mr. and Mrs. J. J. Taylor and Mr. and Mrs. J. L. Downing, for south Brazil.

July 21, 1891, was a memorable day for this little group of six happy people, as on that day they went aboard the good ship *Vigilancia,* of the American S. S. Line, at Newport News, Va., to begin their long voyage to their respective fields. On August 11, following, Mr. and Mrs. Entzminger went ahsore at Bahia, their destination. This was about ten years after the foundation of our Brazilian Baptist work had been laid by the heroic Taylor and Bagby. And since that time the writer has been closely related to almost every phase of the Baptist enterprise, having had ample opportunity to keep in touch with its growth and development, well-nigh from the beginning. It is a joy, therefore, to be able to give assurance to our supporters in this country that we have by no manner of means been engaged in a lost cause. When account is taken of the continuously inadequate supply of men and money, this enterprise has been astonishingly successful, although carried on in a country of which the whole population is Roman Catholic. Abundant evidence has been given that Brazilians are the most responsive to the gospel appeal of any of the Latin peoples. When we consider that it has been only about forty-five years since the first Baptist sermon was addressed to Brazilians, the results achieved within this comparatively short period have been amazing.

II.

Let us begin with the main thing—*the enlistment of men and women under the Banner of the Cross.* On our arrival in Bahia we found that not more than three or four Baptist churches existed in the whole country, whose combined membership did not exceed 350. Several congregations, however, had been established that later on crystallized into churches. Of these 350 communicants a decided majority was made up of ex-slaves and their descendants. In 35 years this Gideon's band has become an army of some 30,000, while the mixed multitude of those who deeply sympathize with our evangelical propaganda and of those who frequent our churches cannot be far from 100,000. The organized churches have grown into 350 and the established congregations into 1,000. Today Baptist churches are to be met with in all the twenty States of the republic, while in the single State of Rio there are no fewer than eighty with a membership totalling almost 10,000. In the city of Rio there are eighteen churches and some forty congregations. The great First Church for the past year has been engaged in the erection of its new church-plant, which will have a property value of about a quarter of a million dollars, made possible by the munificent gifts of Mrs. G. W. Bottoms, of Arkansas, and one or two other individuals. Some five years ago in the same city the first Baptist orphanage in South America began its career of usefulness with the acquisition of a fine property, owned and maintained by the native churches.

III.

Great progress has also been achieved on the part of the native Christians in the *matter of contributions.* Certainly one of the knottiest problems at home or abroad is that of the stewardship of money. Self-support on the mission field on the part of the evangelized is always

a notable attainment. In the beginning all expenses necessarily must be met with funds from the missionary exchequer. And even after a beginning has been made the missionary is obliged to use caution in talking money, for he is liable to be misunderstood and denounced as an adventurer. Down in Brazil missionaries are still held up in the press of the country as henchmen of the American government, sent to prepare the way for annexation, whose religious propaganda is only a sorry pretext to disarm the suspicions of the people.

Notwithstanding a precarious situation created by the slanders of the mendacious priests, it was not possible forever to hold in abeyance the obligation to teach the native converts their duty to assume the financial responsibility of the work already begun by the missionaries. The response to this appeal has been most commendable on the part of our Brazilian brethren. From year to year their liberality has become more and more pronounced, and their progress in self-support and self-direction has grown apace.

A luminous example of how they are achieving financial independence is furnished by the churches of the State of Rio. Of the eighty churches there existing every one has now become self-supporting with the exception of the three small churches recently organized. They are all served by native pastors. They support and direct their own institutions, as schools, publications, hospitals, etc. The young men and women whom the churches are sending to our Rio College and Seminary, to be trained for future leadership, are supported by the churches of which they are respectively members. They are also contributing to their national home mission board that has undertaken to sustain native evangelists to the Indians of the Amazon Valley, and to their national foreign mission board, that is sending missionaries to Portugal, the mother country. Our Foreign Mission Board of Richmond does not now appropriate

a dollar for evangelization of the one million, five hundred thousand unevangelized of the State of Rio, a gigantic task which these eighty churches have heroically assumed. Mention could also be made of the astounding record of the Victoria field along the same line; but suffice it to say that this is the objective toward which every section of our Brazilian work is striving.

IV.

The progress we are making in *education is equally notable.* Especially is this true when considering that it has been but a few years since a beginning was made in this phase of the work. When the writer arrived in Brazil there was not to be found even the semblance of a Baptist school of any kind. In fact, at that time both the Foreign Mission Board and the whole Baptist denomination in this country mightily opposed the giving of money to run schools on the foreign field. Indeed, the missionary who would have ventured to send in a request for such a purpose would certainly have incurred the displeasure of the contributors at home. Sheer force of circumstances, however, led, in the course of years, to a radical change of policy in regard to mission schools. All concerned were finally convinced that schools, colleges and seminaries were as indispensible to the missionary enterprise as evangelization itself. In truth, to a great extent Christian teaching was the most successful method of evangelization. Without colleges and seminaries, how would it be possible to create a native ministry with adequate preparation to shepherd the young, struggling native churches, or to elevate the intellectual standard of the native constituency? How would it be possible adequately to prepare native leaders to supplement the greatly deficient missionary forces and eventually to assume the responsibility of taking over the whole enterprise?

Our first day school came into existence under the direction of a converted ex-priest in Pernambuco with six kinky-headed little boys! Discouraging? But listen. This beginning proved to be a gigantic stride on the highway of progress in our educational work. That little school, begun some twenty years ago, has grown into the great college and seminary of north Brazil, which, together with one splendid college and seminary at Rio, have become the pride and glory of Brazilian Baptists. At present we have some 110 schools all told, with a matriculation of between five and six thousand students, the majority of whom are from Catholic families. And not a few of these Catholic patrons are among the most influential people of the country. Now we do not hesitate to say that these schools have become a mighty factor in building up our missionary enterprise in Brazil, and an unspeakable blessing to the intellectual life of Brazilian youth.

Noteworthy also has been the development of our Sunday-school work. We now have twice as many Sunday schools as churches. These 700 Sunday schools have at the present time an enrollment of some 25,000, and have been organized into a Baptist Sunday School Union, with T. B. Stover as general secretary. Our normal course for teachers is easily the best in the country and equally so the literature with which these schools are being supplied. Recently a department of Daily Vacation Bible Schools has been set up under the direction of W. W. Enete, which has had a most encouraging beginning.

V.

Quite an important department of our enterprise is *that of publications,* the indispensable ally of every good work. Unquestionably the printing press is today the mighty fulcrum that moves the world, and the printed page furnishes the Christian worker with a thousand

tongues to sing the Redeemer's praise and to get across the gospel message to the multitudes that remain beyond His personal touch. Our sagacious brother Z. C. Taylor, at the very beginning of his pioneer work, felt that a mission press, even though small, would help him greatly to promote his evangelistic activity. He soon succeeded in setting up a small press with contributions sent him by Mrs. Thomas D. Osborne, of Louisville, Ky., solicited through her *Baptist Basket*. This enabled him to print evangelical tracts with which to sow down the city and State of Bahia, which even to this day are bringing forth fruit to the glory of God and the salvation of souls.

In 1901 the writer, authorized by a vote of the whole mission, removed from Pernambuco to Rio, Brazil's commercial center, to lay the foundations of a denominational publishing house. During the first ten years, however, owing to lack of men and money for proper equipment, the struggle to save the undertaking from disaster was truly very great. Happily the clouds lifted and the sun shone more brightly the day Mrs. Carroll, of Troy, Ala., donated the sum of thirty thousand dollars for a more adequate outfit. Our publishing house has now grown into a national institution that supplies the needs of our Baptist people throughout the Republic. Last year 17,000,000 pages of literature were printed and put into circulation. Besides the printing plant a well equipped book store is maintained in the center of the populous city, which the past year sold 22,000 copies of books in several languages. Not only is the local trade quite good, but also thousands of volumes are sent by parcel post into every part of Brazil's immense territory.

VI.

There are other important features of the work most wrothy of mention, but only one other phase of the subject must now be presented. Unfortunately it is the

dark side. How unpleasant to be compelled to say that our eminently prosperous work in beautiful Brazil has suffered in recent times reverses that almost threaten its existence. Several causes contribute to this distressing situation, but only one will be mentioned in this connection, namely the *drastic retrenchment we are being forced to make in every department of the work.* Owing to the ever increasing lack of men and money for its successful prosecution this enterprise so near to the heart of God has reached the mouth of a yawning precipice. Our Foreign Mission Board has been unable to send out a single new missionary within the past two years, although two hundred of our most consecrated young men and women have been pleading to be sent out. Not only have there been no recruits to reinforce the sadly depleted missionary force on the field, but also all appropriations for buildings, equipment and advancement of every kind have been cut off. As a result of the violent decrease in resources great havoc is being wrought in the Lord's harvest field down in Brazil. For the lack of reinforcements the old missionaries, already overworked, are breaking down under the increasing burdens, some, perhaps, irretrievably broken in health. Houses half built are left to damage under the action of inclement weather. Schools are being closed and workers, sadly needed to hold the fort, are being dismissed because of a depleted treasury. And now to add to the poignancy of this situation, our Board has notified all missionaries at home on furlough that they may not be able to return to their respective fields, and in such case they will have to seek other employment!

To be sure this debacle in our mission work becomes more heart-rending in that it has come at a time when the door of opportunity was never so wide open throughout the whole of Brazil as at the present moment. The thirty millions of this land of the Southern Cross, fed for four centuries on the dry husks of paganized Romanism, are

hungering for the true Bread of Life. Every place of worship fills with eager listeners, every school is crowded with children clamoring for genuine Christian education and from every direction come heart-breaking calls for the message from heaven.

To be sure the tragedy which is being enacted on our mission field, becomes an unspeakable reproach when we consider that there is no real justification for it. Surely it is not for lack of means on the part of our people who claim to be missionary Baptists. They are spending wealth untold for unnecessary luxuries and for selfish gratification of every kind, while the cause for which Christ died and to which they are committed is allowed to languish and die. When we compare the amount that our Foreign Mission Board has received during this Convention year with what is being spent for cigarettes, for example, in any one State of the American Union the contrast is simply horrifying. According to recent statistics given out in Washington, the State of North Carolina paid the Federal Government last year for tax on cigarettes in round numbers, the amount of $150,000,000. At the present rate of giving to foreign missions it will require Southern Baptists over a hundred years to contribute an equal amount for the salvation of a lost world! Oh, it is not possible that our people have renounced loyalty to Christ as Lord, nor that they have abjured faith in the noblest work in which men can engage and will consent to its being crucified on a cross of shameful indifference!

BOOK REVIEWS.

GEORGE BOARDMAN EAGER, D.D., LL.D., 1900-1927.

The Editors and the Business Manager of the *Review and Expositor* are glad to unite in this brief testimonial to their admiration, love and appreciation of Dr. George Boardman Eager, the Literary Editor, who terminates his active work with this issue. His courtly spirit, his generous soul, his instinct and training in literary work, have been commanded by a rare devotion and guided by Christian consecration that could not be surpassed.

He is completing eighty years of life February 22 and desires now to be relieved of further responsibilities. He will, as he may, write reviews, and in every way continue his devoted interest, but will not be responsible for the tasks to which he has given such faithful and successful service.

We can assure him not only of our love and abiding appreciation, but of thousands of other friends and admirers as well. May his continued days and years be full of joy in the Lord, both in retrospect and in prospect, as in a multitude of present blessings.

W. O. Carver, Managing Editor—for the Entire Staff.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

Creative Personality. By Ralph T. Flewelling. The Macmillan Company, New York, 1926. 320 pp. $2.50 net.

Beyond question the greatest conception which modern philosophic thought has discovered is that of personality. Slowly the idea is winning its way as the only adequate key to the meaning of the universe. Professor Flewelling has made pre-

vious valuable contributions to the subject. The present volume is a more thorough discussion of the philosophic implications of personality than anything he has written.

The main idea is set forth in relation to Problems of Reality, Problems of Thought, Problems of Value and Problems of Life.

The test of any philosophy is its conception of Reality. What is the ultimate fact which conditions all other facts. Creative acts of the human will, changing the face of nature, are our best clew. Matter, relation, change, all other aspects of being run back finally into personality.

Change is an obvious fact in the world. Many moderns exalt it to the first place in their schemes of thought. But the very idea of change is dependent upon its relation to personality. Past, present and future, the time element, is necessary here. There is no such thing as succession except for a person. In other words, a being who endures through change is the only being for whom change can exist. Changes in the cosmos exist for a cosmic intelligence. The whole meaning of change, therefore, depends upon its meaning for a person. Otherwise the word is empty of all meaning.

Mechanism cannot explain all we see in nature. All it can do is to make a redistribution of matter and motion. Creative will alone can not produce anything really new. Evolution, therefore, conceived as due to mechanism, is unthinkable.

Causation likewise requires personality for its true explanation. Events occur in time and space, and the temporal and spatial relations have meaning only for intelligence. If the unique arises there must be something from outside the natural series to produce it. The idea of cause in the true sense we get from our own wills. God's will is thus the cause of the universe. We cannot rest short of such an uncaused cause.

Evolution by mechanism is illogical. The rise of the new or unique requires something above the mechanical chain. Creative intelligence is required. But science, by its own method, excludes spiritual causes. Hence evolution is likely to remain without scientific demonstration. Mechanism yields no adequate

cause and science bars itself off from the personal creative cause, which alone can explain the facts.

Spirituality and mentality in man are not qualities inherited from ancestors like physical traits. Spirituality and mentality depend upon the act of the individual. Religion and education are freely acquired, not inherited from the past. This freedom is the unique fact for which evolution on mechanical lines can not account. The higher progress of the race is made through institutions which conserve past gains. Thus man becomes a co-worker with God.

The strength and weakness of modern science is its positivistic basis. It is its strength because its achievements have been in the study of nature as manifestations of matter and motion. It is its weakness because science has been led to assume that nothing exists except matter and motion. The universe teems with evidence of mind and purpose and implies a cosmic intelligence.

The second division, on Problems of Thought, reviews current issues as to the nature of thought under the guidance of the fundamental idea of personality. Thought is more than sensation. Sensations are transformed by the observer into ideas. Thought is an act of the individual. The author holds that knowledge is scientific demonstration. Truth, however, covers a wider range, including human values. This reviewer questions seriously the validity of this distinction, but it may be used if held clearly in mind. It is doubtful also whether the author's definition of proof as "satisfaction to a normal mind" is adequate (chapter XIII). Proof is, of course, always relative to partial knowledge of the subject. But a scientific demonstration may have an element of finality apart from its "satisfaction to the normal mind."

Error can be explained only by viewing the mind as interpreter. It is inconsistent with mechanism, in which it is impossible, and with Absolutism, which has to ascribe it to the Absolute, or God. Time also is without meaning except for intelligence. The relations of before and after arise only for

a permanent centre of consciousness. Space likewise derives its meaning from personality. Thought is possible only as we separate the objects of thought and relate them to each other. Space is the medium or form in which we relate the objects of thought. The cosmic intelligence transcends space while using it as a means of self-expression; as we also, on a smaller scale, transcend it in our mental life.

The meaning of infinity is "beyond human comprehension" in science, philosophy and religion. It is not a term of negation. It manifests itself in the finite and is a necessary idea in all departments of life for the attainment of the best practical results. The principle of relativity enters into all knowledge of a world of change. But change itself can occur only for an enduring intelligence. Hence the validity of all three concepts—change, relativity, personality. This opens the vista of endless growth in life and knowledge.

Personality is creative in the sense that, through the will, independently of impulse, heredity, environment and of other wills, it can choose a course of action and achieve results. When these results are in the higher moral and intellectual realm they are creative.

Section three deals with Problems of Value and section four with Problems of Life. The limits of this review forbid extended exposition of these sections. They are a fitting climax to what precedes, interpreting values as realities based upon the eternal realities and not merely human imaginings, and interpreting personality in God as the final truth of all being from which man's personality is derived.

The author of this volume is a Christian thinker thoroughly competent in his field. The main positions are powerfully buttressed by considerations drawn from all the sources of modern knowledge. The book is up-to-date, and most timely in that it answers most of the deeper questionings of earnest modern minds.

E. Y. Mullins.

Symbolism and Truth: An Introduction to the Theory of Knowledge. By Ralph Monroe Eaton, Ph.D., Instructor and Tutor in Philosophy, Harvard University, Cambridge. Harvard University Press, 1925. XIV + 321 pp. $4.00.

There has been an era of the greatest confusion upon the questions of what can be known and how we can know that we know. It is part of the general confusion of philosophy following the breakdown of logical Absolutism.

Dr. Eaton has undertaken to approach the question from the standpoint of knowledge in symbolism, then by an inductive method through experience to reach the realm of metaphysics. His process is one largely of "common sense" dealing with reality all the way through and not merely reaching reality as an ultimate sustenance back of and beyond all "manifestations."

While avoiding explicit dealing with metaphysics in the process the way is recognized as leading inevitably to metaphysics, which has lurked in the thought environment all the way. Thus finally Dr. Eaton frankly takes up the metaphysical question but still deals with it on a "common sense" basis, fully recognizing the technical ideas of psychology and philosophy.

The conclusions are satisfying because they leave us in a "real" world with the possibility of knowing that world in growing measure by proper energy of mind and "intention."

"Four major points emerge from this discussion of agnosticism. (1) Any final criticism of the validity of knowledge must rest on metaphysical premises. * * * Appearance and reality cannot be held apart. (2) Though the mind is active in cognition, this fact need not lead to the conclusion that the mind shuts itself out from reality, building a world wholly its own. To the theory of mind isolation must be opposed that of the continuity of the mind with real objects in the act of knowledge. * * * Through the use of concepts knowledge expands outward to reality, rather than inward to its own ideal world. (3) At every moment knowledge is incomplete, the whole of reality is not known in detail; the truths of today may be re-

versed by those of tomorrow. Yet the very notion that knowledge is incomplete demands that some knowledge be ultimate. Thus (4) a rational insight or intuition is needed to take account of metaphysical truth, for the truths that vindicate (or enable us to repudiate) all others cannot themselves be vindicated or repudiated, nor can they be merely postulated. They must be apprehended as final'' (p. 279).

''No criticism of knowledge, then, can destroy knowledge; no theory of appearance can prove that reality is unknown or unknowable.'' Making use of all the instruments at its command—sensation, thought, intuition—knowledge can reflect on its own process and reaffirm, as against scepticism, mysticism, and agnosticism, its own ability to take at least partial possession of the real in a rational experience'' (p. 315). ''The theory of knowledge, like the knife of the surgeon, may be able to separate the delicately woven tissues of thought, but it cannot give or take away the power to know'' (p. 316).

W. O. Carver.

The Unity of Faith and Knowledge. By J. A. W. Haas, President Muhlenberg College. The Macmillan Company, New York, 1926. 251 pp.

The very laudable aim of this book is to prove that ''no one need wed himself to ignorance to remain religious nor reject religion and become skeptical to maintain his scientific truth and freedom.''

Science examines everything. Nothing is exempt from its scrutiny, if we take science in its broader meaning. Philosophy, or the attempt to unify all knowledge in a general view, inevitably arises as man pursues truth. The crucial question of our age is how does religion, and particularly Christianity, fare under the processes of modern research. The author ably reviews all the main fields of evidence, dealing first with the Problems of Nature, secondly with Problems of Mind, and thirdly with Problems of Value.

The argument of the book in its main outline is as follows: All the lines of evidence converge upon the conclusion that Personality is the key to the meaning of the world. Space is the stage for the activity of creative spiritual personality. Causality in nature implies order and system at the beginning and along the way, and purpose at the end. In the study of life in its many forms the evidence for purpose and ends becomes much more abundant. In the realm of Mind the evidence for Personality, human and divine, becomes most convincing. The great values, the true, the beautiful and the good, take their rise in personality and find their best explanation through personality. The conclusion of all is that a personal spiritual Being, whom we call God, is the sufficient explanation of the universe.

At the end of the text is an excellent bibliography covering ten pages. The style is clear, the material well arranged and the argument convincing. The book should have a wide reading.

E. Y. Mullins.

Thinking Through: Facts and Principles to Clarify the Controversial Thinking in the Church. By Alva Martin Kerr, D.D., Editor, The Herald of Gospel Liberty, Dayton, Ohio. George H. Doran Company, New York, 1926. 125 pp. $1.25 net.

This book is an arraignment of the current controversial conflict among Christian people over Evolution and an earnest plea for looking deeper into the spirit of the Bible and our religion and for a more whole-hearted absorption in the task of making vital Christianity effective to meet the terrible needs of the distressed world.

That the whole issue over Evolution is a false issue is the burning conviction of the author. He is rather amazed that so much importance could have come to be attached to it. He is certain that deeper and more thorough understanding of our religion and our Christ and of the Bible to them will serve to think us through to a bolder faith and to living Christ more while we "defend" him less.

The real, the desperate, heresy of our time, as Dr. Kerr sees it, "lies in the fact that they do not really and truly believe in the things in which Jesus Christ believed and for which he gave his life. They do not believe that the highest and finest idealism of Jesus Christ is practicable for present-day life and that Christianity in its finest essence will work." There are men who "contend to the uttermost for the verbal and historical accuracy of Genesis and then fall down completely on the Sermon on the Mount." "They would not symbolize the story of the Creation in Genesis for anything, but they both symbolize and nullify the injunctions of Jesus Christ to 'take no thought for the morrow' and to 'love your enemies' and to 'go into all the world and preach the gospel'."

The author is equally severe on the shallow liberals who have no appreciation of deep spiritual values nor of the moral correctness demanded by Jesus Christ.

For the most part the style and diction of the book are fine. It is the more surprising to find some unfortunate use of terms. It is especially surprising that the proof-readers let get by more than once that abomination of using *effect* for affect (pp. 86, 88). And surely it could be wished that a profounder interpretation were given of "The Word Made Flesh" than is found in the closing chapter. W. O. Carver.

The Life of St. Paul: The Man and the Apostle. By F. J. Foakes-Jackson. Boni and Liveright, New York, 1926. 293 pp. $3.50.

There is a real surprise in this really noble volume for those familiar with the connection of Professor F. J. Foakes-Jackson, of the Union Theological Seminary, with Professor Kirsopp Lake, of Harvard Divinity School, in the volumes called "The Beginnings of Christianity," which present the extreme radical views about the Acts of the Apostles and Christianity.

"In the present volume, however, I am endeavoring to give the unprofessional public my own views, in the hope of interesting them in what Paul and his companions believed and effected"

(p. 7). Professor Foakes-Jackson believes in Paul and scouts the idea that he has misinterpreted Jesus (p. 16). He accepts all the thirteen Pauline Epistles with doubts as to the Pastorals. But he takes pains to put questions of criticism fairly. One may not agree with all his conclusions, but he feels that the author is not trying to make Paul a paranoiac and Jesus a mere man. The book ought to do good as a tonic to some who have been misled. A. T. ROBERTSON.

Religion in the Philosophy of William James. By Julius Seelye Bixler. Marshall Jones Company, Boston, 1926. 225 pp. $3.00.

The lovers of William James will welcome this book. We delight to read him, not because we agree with him in everything, but because of his fair and plain manner as well as his keen reasoning. Dr. Bixler has made a thorough study of both the published works of James and many hitherto unpublished letters.

Professor James was interested in religion. He turns to it frequently in his books, lectures and letters. Dr. Bixler's effort has been to gather up these strands and present them in a connected form. And right well has he done his work. He shows that the conflict in James' thought was a conflict between two divergent religious interests. It was not a choice between good and evil, but between the press of active impulses and the more passive desire for assurance, stability and comfort.

A careful reading of this book convinces one that "a problem which is central in James' thought is found by him to be insoluble except on moral and religious grounds," that the threads of his philosophy converge into a defense of religious faith, that his purposive view of life leads him to belief in a Deity, and that he had an active interest and faith in immortality. Professor Bixler sees two stages in the development of James' conception of God. In the first he uses his earliest version of the pragmatic theory to define God in terms of His

functions as releaser of man's active energies. In the second stage, as seen in "The Varieties of Religious Experience," his interest shifts from man's active energies to God's saving power, stressing man's capacity to receive help from on high.

In his search for knowledge concerning immortality James studied spiritualist doctrines and consulted mediums, only to throw it all overboard. Yet he believed in "a continuum of cosmic consciousness." Of greater interest than his Ingersoll lecture or any of his books in setting forth his attitude toward immortality are his letters to his father and sister just before they died, and those to Mrs. Kitty James Prince concerning the death of his infant son.

On page 188 Dr. Bixler has summarised James' religious beliefs around five points: that the visible world is part of a more spiritual universe from which it draws its chief significance; that harmonious relation with that universe is our true end; that prayer or communion with the spirit thereof is a process wherein spiritual energy flows in and produces effects; that there is a new zest that adds itself like a gift to life; and that there is an assurance of safety, a temper of peace and a preponderance of loving affections. H. W. Tribble.

Foundations of Faith. III. Ecclesiological. By Rev. W. E. Orchard, D.D. George H. Doran Company, New York, 1926. $1.75 net.

Dr. Orchard is an authority on this phase of the Foundation of Faith. We need only to recall his books on "The Theology of Jesus" and "The Finality of Christ" to be convinced of his sanity and soundness, and to read the other books of this series on the "Foundations of Faith," No. I, "Theogolical;" and No. II "Christological," to know what to expect in No. III. "Ecclesiological." He is in the truest sense a conservative, though what Dr. Broadus was fond of saying he was, a "Progressive-conservative."

The controversy awakened by some of this author's books

and tracts "does not augur too well," he says, for the reception of this book as a whole. Catholics and High Churchmen will find grounds for dissent and protest, but it is hoped that it will find a welcome from true Evangelicals and sober-minded Protestants in general. The author sets up this claim for himself: that he has given considerable thought to the subject, that he has endeavored to formulate a theory which shall be true to spiritual principles, takes note of historical developments, and holds out some hope of reconciling divergent views and positions. He begs reviewers to "really read" the book, critics to seriously consider the whole situation, and that those who reject the conclusions reached by the author will not be content with simple rejection, but will endeavor to formulate a better solution which the past gives hope that the future may realize."

The chapters on "The Holy Spirit and the Church"(I), "The Apostolic Church" (II), "The Unity of the Church" (IV), "The Church and the Social Order" (IX), and "The Church and Humanity," are more than worth the price of the book, and just now invite and give promise of abundant reward to those who will come to them with a reverent spirit and open mind. We may all find in the author's views and arguments some things to qualify, or even to reject, but we will, I am sure, find much more to agree with and to thank God for.

GEO. B. EAGER.

New Challenges to Faith. What Shall I believe in the Light of Psychology and the New Science? By Sherwood Eddy. George H. Doran Company, 1926.

Mr. Sherwood Eddy has written with a great passion and desire to help men today who are perplexed by the new knowledge in the various lines of research, particularly in science, in psychology, in Biblical criticism, in sociology. He has read widely and thought much upon the issues at stake and he has written many things that are helpful and informing. But he has not always preserved the judicial temper, and especially

in the chapter on "The New View of the Bible" he has become the spokesman of the radical wing in New Testament criticism. Mr. Eddy is not an expert in New Testament criticism and yet he allows himself to make extreme statements that are not always in harmony with the facts, as in the violent contrasts between the Synoptic Gospels and the Fourth Gospel (pp. 146 to 154). "Matthew and John flatly contradict each other at a hundred points" (p. 151). "The Fourth Gospel is at wide variance with and often in irreconcilable contradiction to the first three." This is not the language of careful and just criticism. A. T. ROBERTSON.

The Teachings of Mrs. Eddy. By W. T. Connor, Professor of Systematic Theology in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Sunday School Board of the Southern Baptist Convention, Nashville, 1926. 61 pp. 50 cents.

The merit—distinct—of this little volume lies not in any new and original discoveries concerning Mrs. Eddy and her teachings, but in great clarity and orderliness of statement. The chief features and faults are set down in a way as comprehensible as such a vague system can be stated.

Dr. Connor first states "Mrs. Eddy's Main Teachings"; next points out the conflict of these teachings with Christianity at seven vital points; passes to an outline of her moral and philosophical inconsistencies; and closes with a summary of four reasons for the appeal by which her cult wins followers. A good little book to have at hand. W. O. CARVER.

Relativity in Man and Society. By Arthur F. Bentley. G. P. Putnam's Sons, New York, 1926. 363 pp.

Relativity is a term that applies primarily to physics, having to do with motion, space, time and energy, and with gravitation and electricity. Here we have it used in a broader field of

study. We hear a great deal about the space-time concept. In this book the author uses the term man-society to designate the general field of investigation, in which the space-time concept practically considered becomes activity, which in turn is studied as cross-sectional activity.

The author renders a worthy service in simplifying relativity somewhat and in emphasizing its value in the study of sociology, psychology and other fields of science. We would naturally expect this method of study to lead to the behavioristic view in psychology, but he is a bit too hasty and positive in stating that "as to mind, in the sense of mind-stuff, the psychologists long ago abandoned it. Likewise in all its old categories, such as sensation, feeling, will, it has passed into decay. Through pragmatisms which have accomplished much, into behaviorisms, which have accomplished more, the psychologists have come ever more to a study of action, events" (p. 64). But the author's main work here is in the field of sociology, where he uses his method to construct a frame of reference "without the use of psychological terminology or personality factors." He disposes of personality by saying that it "is an assumption, most doubtful where most carefully studied" (p. 153). Yet he emphasizes the variety in individuals.

H. W. Tribble.

Geschichtliche und übengeschichtliche Religion in Christentum. Von D. Dr. Martin Dibbilius, Ordentlischer Professor an der Universität Heidelberg. Göttengen, Bandenhoeck and Ruprecht, 1925. 173 pp. Paper, M. 4. Cloth 6.

The distinction so widely urged today between historical and super-historical Christianity takes two directions. There are those who seek to give Christianity a spiritual and creative value apart from questions of scientific and objective historical foundation facts. Again there are those who feel that historic, organized, creedal Christianity but poorly represents essential

Christianity, at best, while at worst it misrepresents and hinders real Christianity. The upshot is a rather widespread contempt of formal, organized, "church" Christianity.

The brief, able work of the well-known Heidelberg professor will be useful in this connection. Besides dealing with the general principle, its application is briefly outlined in the cases of the Gospel, Christ, the Church, Ethics, etc. A summary sets out the sane, wholesome conclusion. W. O. Carver.

Mind and Matter. The Philosophical Introduction to Modern Science. By C. E. M. Joad, Late Scholar of Balliol College, Oxford; John Locke Scholar in Moral Philosophy in the University of Oxford. G. P. Putnam's Sons, New York, 1925.

The author gives a clear-cut refutation of Materialism and Idealism as systems of philosophy, and then seeks to build his own philosophy around "The Theory of the Life Force." This he conceives to be that which "continually renews the stream of life within us and yet allows us to remain in ignorance of its source." The real character of it is obscured in the passage from the unconscious to the conscious. He assumes a fundamental dualism in the universe, postulating the existence of this vital principle "and of a something other than itself which obstructs it." This life force infuses both mind and matter, for mind "is a certain arrangement of neutral particulars; matter is another arrangement of particulars of the same sort." Thus he weaves his web. It is an interesting book, well written.

H. W. Tribble.

Did Paul Know of the Virgin Birth? By Bishop R. J. Cooke. The Macmillan Company, New York, 1926. 152 pp. $1.75.

The author has made a fresh study concerning the silence of Paul concerning the Virgin Birth of Jesus. He has made an able argument to prove that Paul was familiar with the

Gospel of Luke and hence knew of the Virgin Birth of Jesus. He holds that in his Epistles Paul had no occasion to mention this fact, and argues that the subject cannot well be introduced anywhere, not even in Rom. 1:3-4 and Gal. 4:4. But here the language expressly leaves room for the Virgin Birth.

A. T. Robertson.

Philosophical Writings of Henry More. Edited with introduction and notes by Flora Isabel MacKinnon, Ph.D., Assistant Professor of Philospohy and Psychology in Wellesley College. Oxford University Press, 1925. 333 pp. $3.50 net.

Dr. MacKinnon has rendered a genuine service to modern students of philosophy in giving us an edition of Henry More that we can read within a reasonable length of time. She has presented selections from "The Antidote Against Atheism," "The Immortality of the Soul," and "Enchiridion Metaphysicum." Then, in addition to her notes, and index, she has given a splendid "Outline Summary of More's Philosophy." All in all, it is a valuable contribution to the student's equipment for the study of English philosophy.

H. W. Tribble.

Evolution and Creation. By Sir Oliver Lodge, F.R.S., Author of "Atoms and Rays," "Man and the Universe," etc. George H. Doran Company, New York, 1926. 160 pp. $2.00 net.

The conjunction of the title is emphatic. There are those, a great number in America, who insist that the proper conjunction for the terms *Evolution* and *Creation* is *"or."* In their minds Christianity stands or falls upon the issue of "and" and "or" at this point. For not a few all religion is suspended just here.

For Sir Oliver, as for the average Christian in Europe this is a false issue. For him "The processes of evolution have been

a method of God's creation, a method guiding mankind toward perfection of soul and body." In this small volume the distinguished physicist has set out with clearness his views. It will help anyone who is interested—and who is not?—to see how comfortably the two concepts find harmony and complement in the author's mind.

After years of agitation the Southern Baptist Convention seems about to satisfy itself with exempting man from the evolutionary process without defining any of the terms. That is well enough. There is a deeper question: Does the body produce the soul, or does God, in whatever his way, give the soul a body? W. O. CARVER.

The Sinless Incarnation. By Francis Wesley Warne. The Methodist Book Concern, New York, 1926. 96 pp. 50 cents.

This book is now given to America after it has been distributed in India to the extent of more than one hundred thousand copies. It is an effort to present the incarnation of Christ, including the whole scope of His life on earth, in the form of a unitary and concrete teaching, and in the manner most attractive to non-Christians. The degree of success that the author has achieved may be measured by the broad use that has been made of the book. H. W. TRIBBLE.

Can We Then Believe? By the Rt. Rev. Charles Gore, D.D., formerly Bishop of Oxford. Charles Scribner's Sons, 1926. 231 pp. $2.00.

The author's purpose in this book is mainly to alter and enlarge upon some of his positions taken in his previous books, "Belief in God," "Belief in Christ," and "The Holy Spirit and the Church." Here he seeks to establish grounds for a strong belief in God's revelation, and to make of the proponents of exact science friends rather than enemies of the Gospel in its essential claims. In addition to the six chapters, the author

gives "An Essay on the Relations of Religion, Theology and Philosophy," and brief notes on seventeen subjects. While we perhaps will not agree with him in all his interpretations, Dr. Gore has a way of provoking thought and inspiring thorough study. Hence his book is valuable. H. W. TRIBBLE.

The Teachings of Pastor Russell. By W. T. Conner. The Sunday School Board of the Southern Baptist Convention. 68 pp.

Dr. Conner has given us here a brief discussion of the leading ideas of Pastor Russell, based on a study of the first volume of "Millenial Dawn." His criticism of these teachings is found mainly in his manner of presenting them. Often the best refutation of a false doctrine is a clear statement of it.

H. W. TRIBBLE.

Natural Laws and Human Hopes. By M. C. Otto. Henry Holt and Company, New York. 93 pp.

A well-written little book in which the author comes to the conclusion that a genuine freedom of will is both compatible with and dependent upon the discovered uniformities, called natural laws, and that these laws are opportunities which man may use to realize his hopes. H. W. TRIBBLE.

II. SERMONS, LECTURES AND ADDRESSES.

The Worship of Nature. By Sir James George Frazer, O.M., F.R.S., F.B.A., Fellow of Trinity College, Cambridge. Vol. I. New York, 1926. XXVI + 672 pp.

The great energy and erudition which went into the dozen volumes of The Golden Bough are now producing this new series. The present volume—Gifford Lectures for 1924-1925—

with much additional material—deals with the worship of the sky, the earth and the sun, taken successively. How many additional volumes will be required for treating similarly the worship of other objects of nature we are not informed. But we are promised the additional work, and its encyclopedic information will add to the debt which all students of religion recognize as already heavy to Sir James G. Frazer.

W. O. Carver.

Christ Today: A Study in the Contemporary Meaning of Christian Thought and Experience. By Lucius Hatfield Bugbee. The Abingdon Press. 76 pp. 75 cents.

The six chapters in this little book constitute the tenth series of the Mendenhall Lectures at DePauw University. They were delivered in 1925. The author gives a brief interpretation and application of the influence and significance of the person and teaching of Jesus Christ in present-day life, both individual and social.

H. W. Tribble.

III. BIBLICAL LITERATURE.

Studies in the Text of the New Testament. By A. T. Robertson, M.A., D.D., Litt.D., Chair of New Testament Interpretation, Southern Baptist Theological Seminary. George H. Doran Company. New York, 1926. 192 pp. $2.50 net.

It is well known that Dr. Robertson is almost as much an expert in the Text of the New Testament as he is in its Grammar, where he is at the head of the list. In 1925 appeared his *Introduction to the Textual Criticism of the New Testament.* The present volume might be considered as a sort of by-product of that work. To be sure, it is more than that. From time to time Dr. Robertson has contributed to various scholarly maga-

zines discussions of interesting and important items concerning the text and translations of the New Testament. In this volume a collection of these papers and as many more are made permanently available. There are sixteen in all, and they have a wide range, touching the criticism of important "readings" bearing on vital doctrinal matters, romantic and tragic incidents in the history of the efforts to procure an accurate text of the original New Testament writings, the various texts and translations and versions, "Paul and his Books," etc. While much of this is technical matter and all of it scholarly, there is not a chapter that is beyond the understanding of an intelligent and interested layman.

So here is a book of great value to the minister and scholar, and one that will enlighten and delight the layman.

W. O. Carver.

The Achievement of the Master. By Professor Herbert R. Purington and Sadie Brackett Castells. Charles Scribner's Sons, New York, 1926. $1.25 net.

"What did Jesus actually achieve?" "What did he really teach?" are the great questions dealt with in this little volume. The authors state their purpose in another way: "It is an attempt to meet the present demand for reality in religion." It presents what Jesus *said* and *did*, not later theories or traditions about him or his doctrines. It is a worthy "attempt" and is worthily accomplished. The chief "sources" made use of are the three earliest portraitures extant of Jesus, and the most trustworthy accounts of his words and deeds—of what he "*began to do and to teach,*" to use Luke's words, about himself and his relation to redemption and "the Kingdom of God:" The Gospel of Mark, the earliest in point of time, the *Logos* or *Sayings* of Jesus, most of which are found in the Sermon on the Mount, and in Paul's Letters. The avowed aim is to answer these and other questions that thousands are asking—to answer them anew for a generation that is seeking facts in every realm.

The fact is that one result has already issued from such inquiries and endeavors is a new sense of the active achievements of the Master in both deeds and doctrines. Moreover, many students who have been delving among the records for historical facts have come to *realize* their spiritual meaning, and to apply the *principles* thus discovered to actual cases in modern life, individual and social. As to the fitness of the authors for their work, the reviewer needs only to say that Dr. Purington has won nation-wide confidence as Professor of Biblical Literature and Religion in Bates College, and "Sadie Brackett Costello" (as she insists on being called) speaks out of her enriching experience of twenty years as a teacher in a large city church school. She has contributed most of the descriptive and illustrative material of the volume. The prayer voiced in the foreword by Dr. Purington makes a fitting conclusion for this review: "May those who read the book be helped to a fuller appreciation of the incomparable significance of the personality of Jesus the Christ of God as a force still working in the world."

GEO. B. EAGER.

The Gospel According to St. Luke: A Critical and Exegetical Commentary. By Burton Scott Easton, D.D., Professor of Interpretation and Literature of the New Testament in The General Theological Seminary, New York. Charles Scribner's Sons, Fifth Avenue, New York, 1926. 367 pp. $3.50 net.

Dr. Easton has produced a most valuable commentary on the Gospel of Luke. It does not take the place of Plummer's great commentary on that same Gospel, but it supplements it with interesting and helpful information, especially in the field of synoptic criticism and of textual criticism. The author rather assumes than proves that Luke is the author of the book, and he shows that he made use of Q, Mark, and another source called L. In simple truth, we do not know how many sources he had. Luke says that "many" had drawn up narratives. Easton suggests A. D. 65 as a possible date of the book (p. 35).

The grammatical notes make little use of the new κοίνη material (papyri, etc.) He points out the chief grammatical peculiarities of the different sources. He uses the order of Von Soden in the manuscripts, but refuses to follow his terminology (p. 12). It might have been better to follow the notation of Gregory. The footnotes are nearly all on points of textual criticism. There is no outline of the Gospel apart from the paragraphs and no index. One will find here much to inform and stimulate. He properly notes (p. 34) that Luke follows the popular reckoning of the reign of Tiberius from his co-regency with Augustus. A. T. Robertson.

Seeking the Mind of Christ. By Robert E. Speer. Fleming H. Revell Company, New York, Chicago, etc., 1926. $1.50 net.

Robert E. Speer is too well known by the readers of the Review and Expositor to need any introduction or praise. But it is a cheering sign of the times to find a layman giving to the world such a work as this, "Seeking the Mind of Christ." It is to be noted that it is not a book on theology, nor a theological book. It is the outcome of a study of the mind of Christ as revealed in the New Testament *and in Christian experience.* It is noteworthy, too, that though psychology plays a large part in the study of the mind of Christ, it is in the author's case not the kind of psychology that comes back to report that, after all, the evidence compels us to say Jesus, so-called Christ, was a mere man, one of us, "tempted like as we are," "touched with a feeling of our infirmities," etc., etc., *but* in no exclusive sense divine, only more perfect man, but "truly one of us," "only that and nothing more."

Robert Speer comes back, comes out from all his studies and experiences, with an assured faith in the simpleness, the absolute authority and deity of Him as the unique Son of God and Saviour of the World. He accepts as true and final "the words of the Lord Jesus: "He that hath seen me hath seen the Father. And I will pray the Father, and He shall give you

another Comforter, that he may be with you forever, even the spirit of truth, whom the world cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abides with you and shall be in you."

There is no uncertain sound in a line he has written in this blessed book that forms a true climax of all he has previously written. GEO. B. EAGER.

Die Apokryphen und Pseudepigraphen des Alten Testaments. Von Naphtali Rodmitzky. Albert Zotavern (Verlag), Pforsheim, Germany, 1925. 128 pp.

Other works by this German Baptist Missionary to the Jews in Germany are "Die Stellung der Juden Zum Evangelium" (1924), "Der Messias das Herz," etc., "Israels, Der Talmud und das Verwandte rabbinische Schriftum," "Die Fraue in der Neutestamentlischen Gemeinde" (1925). He is also editor of *Der Oelberg.* It is plain that the German Baptists are not asleep and are trying to keep abreast of modern scholarship and life. We wish the author well in his praiseworthy work. He shows that he is keenly interested in the problems of the modern Jew and Christianity. A. T. ROBERTSON.

Searchlights from the Word. By A. Campbell Morgan, D.D. Fleming H. Revell Company, New York, 1926. 421 pp. $3.75.

Here are eleven hundred and eighty-eight sermon suggestions—at least one from every chapter in the Bible, from the fertile pen of this great Bible scholar. The notes which comprise this volume were written over a period of three or four years and published in a religious journal. The call was so wide and so insistent from preachers, teachers, missionaries and laymen that Dr. Morgan brings out this sparkling, sympathetic and evangelical treasury of sermon suggestions.

These notes are intended by the author as sermon suggestions—not sermons, nor sermon outlines. He has in mind largely the overworked and underpaid missionary and pastor of small churches, both of whom are overburdened with detail and undersupplied with good books.

Dr. Morgan believes the Bible, and few are more capable of bringing its eternal values into clear and suggestive statement. The volume deserves a wide study—its value is superior to any book of sermons or sermon outlines. It helps the reader to think and obligates him to do his own constructing, while at the same time it suggests almost infinite themes for preaching without *naming* them. F. M. Powell.

The Threshold. By Henry Howard. George H. Doran Company, New York. 154 pp. $1.50 net.

Dr. Howard is the preacher at the Fifth Avenue Presbyterian Church of New York City. These studies in the first Psalm are rugged, realistic pictures which are thoroughly applicable to present-day life. He has done some real thinking, and his interpretation of this threshold Psalm is a fine one. His approach is a new one and one that our preachers would do well to follow. The message of the Psalm is presented clearly and with tremendous weight. Kyle M. Yates.

The Passing and the Permanent in St. Paul. Studies in Pauline Origins, Development and Values. By H. Bulcock, M.A., B.D., Author of "The Translation of Faith." The Macmillan Company, New York and London, 1926. 241 pp.

We have here not a life of Paul or a summary of Paul's teaching. It is rather a keen discussion of Paul's relations with Judaism, Hellenism, and the Mystery Religions. It is, on the whole, a fair and incisive treatment of the vital issues

raised. He denies that Paul was a sacramentalist, though he considers baptism more than a symbol or picture of the new life in Christ and makes it the entry of the disciple into the Body of Christ (the Church) and thus comes very close to the sacramentarian view. He denies that Paul held the pagan or magical view of the Lord's Supper also. There is much of interest in the author's discussions of modern theories about Paul, and he tries to emphasize the ethical and spiritual in Paul's teaching. A. T. ROBERTSON.

Jesus and His Bible. By George Holley Gilbert. The Macmillan Company, New York, 1926. 176 pp. $1.75.

The standpoint of the author is seen in his dedication "To all who love the Bible without worshipping it and who see in Jesus at least the finest religious genius of mankind." That is all that Dr. Gilbert sees in Jesus. Anything in the Gospels that makes Jesus claim to be more than a man is put into his mouth by the writers, according to Dr. Gilbert (p. 95). He reaches his climax in describing the author of Hebrews as one who "by the magic of a devout imagination and a mystical method of interpretation" develops "a doctrine of the person and work of Jesus that obscures not only his clear thought of his own significance, but also his conception of God."

Comment is needless. A. T. ROBERTSON.

The Book Nobody Knows. By Bruce Barton. The Bobbs-Merrill Company, Indianapolis. 305 pp. $2.50 net.

The famous author of "The Man Nobody Knows" has tried his hand at writing a book about the Bible. It is good in spots. He says some fine things. His style is all that could be desired. He makes the story of the Bible so intensely interesting that you will want to go to it and read it for the novelty of the

thing. It will hardly inspire you to read it devotionally or for anything except to satisfy curiosity. He outlines the Bible history first and then takes up the books of the Bible and discusses them. He then proceeds to discuss some of the leading characters of the Bible, closing the book with a discussion of the origin and influence of the book. This last chapter is especially good. The book will hardly contribute to any well-instructed Christian's knowledge of the Bible, but it will give a new approach and help workers to present the truth in a fresh, attractive way. Those who read his last book know what the author thinks of the Christ and will be prepared for any shock which may come in the reading of this book.

KYLE M. YATES.

The Heights of Christian Love: A Study of First Corinthians Thirteen. By Doremus A. Hages, Chair of New Testament Interpretation, Garrett Biblical Institute. The Abingdon Press, New York, 1926. 228 pp. $1.50.

Dr. Hayes is a genuine scholar with a style of charm and freshness. His exegetical remarks are clear and practical. They are printed just as he delivered them to his students and will be welcomed by many besides his old students for their stimulation and helpfulness.

A. T. ROBERTSON.

Griechisch—Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur von Erwin Prenschen. Zweite Auflage vollständig neu bearbeitet von Walter Bauer. Verlag von Alfred Töpelmann. Giessen, 1925.

This work has been published as far as εὐχαριστία. It is a revision of Prenschen's Worterbuch. It is Prenschen so fully and completely revised that it is no longer Prenschen but Bauer. This work bids fair to surpass any published New Testament lexicon in its references to ancient and modern writers.

Clearly it must have been an oversight in Professor Bauer to have omitted from his bibliography Robertson's *Grammar of the Greek New Testament in the Light of Historical Research* and Moulton and Milligan's *Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-literary Sources.*

The critical scholar needs this book. May it soon be brought to completion.

W. Hersey Davis.

Religiousgeschichtliche Erklärung des Neuen Testaments. Die Abhängigkeit des ältesten Christentums von Nichtjüdischen Religionen und Philosophischen Systemen. Zweite, völlig neuarbeitete Auflage. Zusammenfassend untersucht von D. Carl Clemen, ord. Professor an der Universität Bonn. 1924. Verlag von Alfred Töpelmann in Giessen, Germany. 440 pp. 13½ marks. Gebunden 15 marks.

It is a matter of congratulation that Dr. Carl Clemen has been permitted to make a thorough revision of the original work. An English translation, it appeared in 1912 as "Primitive Christianity and Its Non-Jewish Sources." In due time there will probably be a translation of this revision. One will find here a careful use made of all the recent discoveries in the field of the mystery-religions. Clemen is a real scholar and does not follow the wild theories of those who find no real Christ and no real Christianity. He does his own thinking and deserves consideration even when one may not agree with him.

A. T. Robertson.

The Unknown Bible. By C. H. Moehlman. George H. Doran Company, New York. 271 pp. $2.00 net.

Professor Moehlman has done a fine thing for all those who read the Bible either for devotional or literary purposes. He has brought within the compass of a single volume a mass of

information which formerly required a number of volumes. He has the happy faculty of presenting the material so that it can be understood by all. The historical method is used throughout. Many citations from the Bible, great churchmen of the past and men of the present increase the value of the book. He shows how the various books were selected; why some were chosen for the canon and others left out; and compares the attitudes and interpretations of the Catholic and Protestant churches.

KYLE M. YATES.

Christianity at Work. By John M. Versteeg. The Abingdon Press, New York, 1926. 307 pp. $1.40.

Here we have a helpful class-book for young people who wish to know the facts about modern Christian endeavors to meet human needs. The book will be a handy one also for pastors.

A. T. ROBERTSON.

Self-Pronouncing Pictorial Bible No. 5181. By Humphrey Milford, New York.

This is a fine gift Bible for teacher and pupils. It is small and compactly made, has good clear type and the pictures are very good. The self-pronouncing feature is a good one, and there are many valuable helps for the teacher.

KYLE M. YATES.

IV. COMPARATIVE RELIGION AND MISSIONS.

Dear Family. By Peggy Ann. The Abingdon Press, New York and Cincinnati, 1926. 107 pp. $1.00.

It is not my idea of a book review to "run" the notice sent the reviewer by the publisher. In this case it is so well done I am going to use what the publisher sent. But, first of all, must say that from first sentence to last word the book grips and grows. It really serves two definite missionary purposes: as an apologetic for the misinformed and uninformed critics; and especially as a handbook of preparation for missionary service. I wish every prospective missionary—and about one million other people—would read it.

I "ha' ma' doots" about these letters being *bona fide* letters; but they might be, provided any young woman really could write them. One who has visited missions in South America has no trouble locating the school and some of the characters prominent. It's a story in real life all right. Now hear the publisher:

In this series of sprightly letters from a young American college woman who is serving as a "contract teacher" in a girls' school in South America the reader is given an insight into the meaning of missionary service as it relates to the South American field. The letters begin with a description of the voyage down the west coast to the city in which the school is located; and then they tell about various developments in the daily life of the school. There is a confession of disillusionment relative to the character and method of instruction and of missionary work as it is evolved on the field as against the preconceived ideas of the candidate for foreign service. "At home," Peggy Ann says, "we see through a halo romantically. But the Kingdom doesn't come by romance, but by doing what has to be done, and out of that come the personal contacts and steadiness of purpose that settle us down and fit us into the big task and the long pull."

She discloses the fact, all unconsciously, of course, that she possesses in herself the fine qualities of heart and mind that fit one for doing the difficult and complicated tasks of the missionary. She says, speaking from experience, "If anybody needs a steady heart with something sunshiny inside of it every day, it's a missionary. This is no psychic cure for sickly souls; it's a training camp for spiritual giants."

And again, "I wonder what makes life *most* worth living. I suppose that everybody has to find his own answer, but it seems to me that the best things come back to us from the folks that we have helped a little to better living. And the surprises are all the more inspiring. And the big thrill is not so much what other people do for us as in seeing what we have been able to do for them. One Maria is worth it all."

W. O. Carver.

Messages to the People. By Dr. O. P. Miler, Johston City, Illinois. 1926. 95 pp.

Dr. Miler, who is an old student of the Seminary, has published an interesting volume of his essays. He writes regularly for ten daily papers besides his work as pastor in Johnston City.

A. T. Robertson.

The Missionary Idea in Life and Religion. By J. F. McFadyen, M.A., D.D., formerly Principal of Hislop College, Nagpur, India; Professor of New Testament Literature and Criticism in Queen's Theological College, Kingston, Canada. Charles Scribner's Sons, New York, 1926. XVI + 178 pp. $1.50.

For its size this volume has a remarkable amount of material, and mainly it is of high quality. There are sixteen chapters. They deal with "The Missionary Idea" as an "Impulse in Life" in the Gospels, the Apostolic Church and the History of the Church; then at length deal with objections and reasons

urged against the Missionary Enterprise; with the aim and motive; with handicaps and hindrances; with the grounds, tests, policies and world significance of missions. It is not possible to get so much of the theory of missions in any other volume so small and so convenient as this.

One cannot but regret the very fragmentary and inadequate discussion of the missionary idea in the New Testament, and the almost complete failure to ground it in the entire Bible. Only a little less disappointing is the historical survey. The bibliographies, for the several chapters, contain some of the best works but surprise one with omissions of books that one expects in even the shortest lists. W. O. Carver.

The World's Living Religions: An Historical Sketch, with Special Reference to their Sacred Scriptures and in Comparison with Christianity. By Robert Ernest Hume, Ph.D., Professor of the History of Religions, Union Theological Seminary, New York; Author of "The Thirteen Principal Upanishads Translated from Sanskrit," Revised Edition. Charles Scribner's Sons, New York, 1926. 312 pp. $1.75.

That eight printings of the first edition of Dr. Hume's volume on Religions should have been called for in less than two years is recognition of the worth of this handbook, and at the same time is gratifying testimony to the growing interest of the reading public in the religions of the world.

The revision has added a good index of several pages, which is a distinct help. The reviewer has used the book in classes and commended it to a number of teachers. He is glad again to call attention to it. No book can be wholly satisfactory in this field. The chief defect in this one is its excess of caution in treating Christianity so as not to seem partial to the author's own faith. He seems to do his best to bring out the strength of all the others and to check himself at each turn in dealing with Christianity.

This is a volume in the "Life and Religion Series."

W. O. Carver.

Our Parish in India: Lights and Shadows of Mission Life. By Isabel Brown Rose, of the American Monathi Mission, Author of "Red Blossoms," etc. Illustrated. New York, 1926. Fleming H. Revell Company. 191 pp. $1.50.

Combining a fine Irish humor with an artistic sense, and a keen appreciation of the "shadows" of missionary work with a buoyant appreciation of its "lights," the author has given us a book that will be one more to that growing number that make getting better acquainted with missions a delightful process.

W. O. Carver.

V. CHURCH HISTORY.

Life of St. Francis of Assisi. By Wm. H. Leathem, M.A. Geo. H. Doran Company, New York, 1926. 160 pp. $1.50 net.

On the third of October, 1226, Francis of Assisi passed to his reward. Seven hundred years have rolled by since that event, seven hundred years of history-making, nation-building and Christian growth. But all of these years have served to increase the love and respect that is due the great saint of Assisi. Time has enabled us to dim his many foolish mistakes, and we are better capable of judging his times and his lights and thus to see withal that he was a great soul, often far ahead of his day, and was infinitely superior in outlook and life to his contemporaries as well as to the system to which he belonged.

The author has given us a brief but very interesting biography—a short life story of a great Christian. There are "high spots" in the little book—in fact, all of it is pregnant with courage and inspiration. Among the eleven interesting chapters, one would call especial attention to the fourth: "Francis meets the Pope and the Sultan;" the ninth, "The Death of Francis," and the tenth, "The Legends," as singularly worthy.

Scarcely any degree of prejudiceness can keep one from receiving a baptism of love and depth of hope as he reads the stormy, sad, lonely and courageous life of this great and childish saint of the middle ages. F. M. POWELL.

American Jewish Year Book, Vol. 28. Jewish Year 5687, 1926-27. Jewish Publishing Society of America. Philadelphia. 445 pp. $2.00.

This volume is a veritable mine of information about the multitude of Jews who have made America their home. This information is authentic, unprejudiced, and much of it arranged in tables, diagrams, etc., so that it is readily available.

There is scarcely any fact of interest and historical worth that one cannot find in this book. The special articles are well written, and an exhaustive index completes the reasons for keeping this volume on one's desk for handy reference on all questions pertaining to this great and often misunderstood people, hosts of whom are among the most loyal Americans on earth. F. M. POWELL.

The History of Religion in the United States. By H. K. Rowe. The Macmillan Company, New York, 1924. 213 pp. $1.75.

Dr. Rowe has done interestingly a valuable piece of work in this volume. It is not so much new material, but the popular presentation and rather unique interpretation of the main facts with which the student has long been acquainted.

By religion the author refers to Christianity, real and assumed, and makes clear his case that Christianity has been fundamental and vital in producing America as it is today.

There are twelve delightful chapters, beginning with the overseas heritage, coming through Massachusetts, Rhode Island, Pennsylvania, Connecticut, the Carolinas, Virginia, etc. "The

Great Awakening'' is touched upon, and the book ends with a chapter on ''Tendencies toward Unity.'' It is a book one should read again and again. It will do much to reanchor the present generations to those great principles on which our nation was first built. F. M. Powell.

The Story of Methodism. By Luccock and Hutchinson. The Methodist Book Concern, New York and Cincinnati, 1926. 508 pp. $4.00.

This is truly a ''story''; delightfully written and gives a picture of one of the most remarkable events in Christian History. There is no attempt to *make* a story, but there is all the wealth and beauty which facts themselves can give when these facts are well told.

The authors take us back and give a picture of the Wesley home and family; the England of their day; the established church of the 18th century, and something of the Christian forces in operation at that time. We see the Oxford of Wesley's day—the professors, students and student activities, without that usual detail which is a weariness to the flesh. Those men and women who wrought with the Wesleys and with Whitefield, the lay preachers, the miners, bakers and candle-stick-makers, all pass in review before us in such vividness that we walk and talk among them.

There is no attempt to ''lionize'' the heroes; the faults even up the glories, and one feels that he is reading not only a thrillingly *interesting* story but a *true* one. As one picks up the book, one is loath to lay it down till he has read it all. The story continues right down to the present time, where, in America, that great Christian denomination which has blessed the entire world, is one of the greatest forces for truth and evangelical Christianity on earth. F. M. Powell.

VI. PRACTICAL THEOLOGY AND SOCIAL REFORM.

Steeples Among the Hills. By Arthur Wentworth Hewitt. Abingdon Press, New York and Cincinnati. $1.95.

This is a timely book. A ringing challenge was recently given by one of the most brilliant of our young Baptist pastors on the subject of Restless Ministers and Brief Pastorates. The recorded experiences and convictions of this author, who remained and toiled eighteen years in rural parishes, should be wonderfully helpful and encouraging to a man in the ministry to become real citizens by identifying themselves with a community long enough to take root, and not become a "ministerial jumping-jack" or tramp. For real service only a real intimacy with place and people can suffice. The book is the product of real experience as well as thought, is written in good style, and ought to be read by students now debating the question of settling in a rural field, as well as by men on such fields who are discouraged and tempted to give it up and accept a call to some city or town. GEO. B. EAGER.

How Jesus Won Men. By Rev. L. R. Scarborough, D.D. Sunday School Board, Southern Baptist Convention. 299 pp. $2.00.

Evangelism is the major theme of nearly all that President Scarborough has written, and it is when he sets himself to the discussion of this great subject that he is at his best. This new book is a companion to the author's "With Christ after the Lost," "Endued to Win," "A Search for Souls," "The Tears of Jesus," setting up Jesus as the model for all time for the soul winner. Dr. Scarborough undertakes to analyze His characteristics as a winner of men, His preparation for the task, His inauguration of the plan. He then takes up in turn outstanding examples in the ministry of Jesus in which our Lord

dealt with individuals and groups in the effort to win and save them. He pictures with vividness and fine descriptive power these experiences of Jesus, and draws from them instructive lessons for the evangelist of today. No one can read these striking chapters and not be fired with renewed zeal to follow Jesus in this greatest of all enterprises—the winning of the lost and the training for service of those who are saved. The last chapters of the book deal with the philosophy of evangelism in the light of the ideals and methods of Jesus, the line of thought being suggested by such chapters as "The Master Motive in Evangelism," "The Greatest Secret in Winning Men," "Christ's Soul Winning Program for His Churches," "Militant Evangelism—the Hope of Christ's Churches." This is perhaps the ripest and richest of all Dr. Scarborough's books on evangelism, and should be in the hands of teachers and preachers everywhere.

G. S. Dobbins.

What to Preach. The Warrack Lectures for 1926. By Henry Sloan Coffin, President of the Faculty in Union Theological Seminary. George H. Doran Company, New York, 1926. $2.00 net.

The illustrious President of this great seminary has played a multiform role and enjoyed many distinctions as preacher, teacher and civic leader, but he now enjoys the unique distinction of being the first American to be invited to deliver the world-famous Warrack Lectures on Preaching at New College, Edinburgh, and in the College of the Free Church of Scotland in Glasgow and Aberdeen.

In this remarkable series of lectures he avows his belief that the prophetic parallel of the Christian ministry has been greatly exaggerated. In a larger sense than is true of the prophets of the Old Testament economy, the Christian minister is a member of the Christian community, to which he owes the fulfillment of certain obligations. But his great task as a minister of Christ is as a teacher. Jesus himself said of himself, "One

is your Master, i. e., Teacher," and out of the whole body of his *disciples* (learners) he chose twelve, whom he also called *apostles* (sent ones), and gave them, as representative men, the great commission, "Go teach all nations." Their message, whatever else it was to be, was to be such a message as would reach the heart and conscience, compel a response, and develop convictions of duty and ideas and ideals of conduct that would make others both disciples and apostles of the truth as it is in Jesus. Now, in this series of lectures this great leader, who illustrates in himself and his career what it is to be both disciple and apostle of the truth as it is in Jesus, gives his conception and conviction as to what preachers of the Gospel should preach today to be true to Christ and truly helpful to their generation. It is a book that invites and will richly reward study.

GEO. B. EAGER.

George Hodges. By Julia Shelley Hodges. The Century Company. 242 pp. $2.00.

An appreciative biography of the former Rector of Calvary Episcopal Church, Pittsburgh, and Dean of the Episcopal Theological School at Cambridge, Dr. George Hodges, written by his wife, who so sympathetically entered into all of the problems of his manifold ministry and shared with him the success that crowned his life. The book will appeal especially to the Dean's friends, students and parishioners, but it is hoped that it will not be without value to others, particularly ministers, in setting forth the ideals of a preacher and teacher who touched with helpfulness the moral, spiritual, social and political interests of his fellows. It is said of Dean Hodge that he believed that "a Christian's duty is to live in the world as naturally as Christ did," and that he projected his ministry on the steadfast purpose "to right wrongs of the poor, to make the world a better place to live in by convincing others of the fatherhood of God and the brotherhood of man." The degree to which he

realized these elements in his service is recited in a simple and unaffected manner. The practical value of the book is that it gives an insight into one preacher's life with all the setting of problem, privilege and purpose and shows in a very effective way the success of his labor of love and his love of labor.

J. McKee Adams.

Alcohol and the New Age: An Elective Course for Young People. By Deets Pickett. Methodist Book Concern, New York and Cincinnati, 1926. 136 pp. 75 cents; postage, 7 cents.

One of the series of "Studies in Christian Living," edited by Drs. Meyer and Barclay for the Methodist Episcopal Church, this book is approved by the Committee on Curriculum of that church. It is well done and well arranged for its purpose. The thirteen chapters cover the various phases of the scientific, religious, social and political aspects of the questions of temperance and prohibition. It is a convenient and useful study. It will help to educate a generation freer from the influences of alcohol and its commercial appeal. W. O. Carver.

Pioneering in the Southwest. By Adoniram Judson Holt. Baptist Sunday School Board, Nashville, 1923.

The realistic life story of a real man who has spent over fifty years in the ministry and is yet vigorous and active. First and last he has been pastor, evangelist, missionary secretary and editor, and his labors have extended over five Southern States, but his most distinctive service has been in the Southwest, as the title of his book indicates. He was the first missionary to the Seminoles and the wild Indians, and his children were the first white children born in what is now Oklahoma. Here is something to interest and profit all sorts of readers. As an essential part of his life story, and as preparation to his most

distinctive work, he gives us the colorful record of his struggles for an education, and his experiences as a Confederate soldier; but the narrative of his life and labors among the Indians, the hardships which he and his family endured, the varied incidents and achievements of his pioneering life, the remarkable "meetings" and "campaigns" in which he was a conspicuous actor, are all related here in a simple, frank, vivid way that win and hold the reader to the very end. The book is a human document as well as an important bit of church history, and deserves an appreciative review in these columns. GEO. B. EAGER.

Prohibition in the United States. By D. Leigh Colvin, Ph.D. George H. Doran Company, New York, 1926. 678 pp. $5.00 net.

Dr. Colvin has done a national service in giving in full the story of the rise and development of the prohibition movement in the United States through the long years from temperance societies, local option, state prohibition to national prohibition. The story was worth telling, and it should be told correctly with all the facts stated as they come. This Dr. Colvin has done with great fulness and minute accuracy. It is all the more important to have this history rightly stated now, when the wet propaganda is so busy perverting actual conditions today. If one has this book and Dr. Irving Fisher's *Prohibition at Its Worst,* he will be equipped with data to meet any foe of the great reform movement that means so much to our country and to the world. A. T. ROBERTSON.

My Gray Gull and Other Essays. By William Valentine Kelley. Abingdon Press. 240 pp. $1.50.

An old man, past eighty, having spent more than a half-century in the ministry, with mind still alert and vigorous, comes to the end of the journey, and takes a forward and a backward look. This volume of essays epitomizes the conclu-

sions to which he has arrived in the course of his long pilgrimage. The book takes its title from the first essay, which in turn receives its title from a striking sentence quoted from the psychologist and philosopher, William James, as he came to the end of his life's journey: "My gray gull lifts wings against the nightfall and takes the dim leagues with a fearless eye." That sentence, the author declares, gave him the clue to his philosophy of immortality, and this great theme runs throughout the series of essays. It is heartening to listen to the voice of a man who has plumbed the depths of scholarship and philosophy as he says in conclusion: "Having plundered long, and listened to all voices, I will take His word, 'Ye shall live also,' against all the futile folk who set up blatant nescience in denial of Christ's supreme and infinite certitude. I have not found His equal in knowledge, truthfulness, and wisdom. All other ground is sinking sand." Some of the most striking of the essays are the "Religion of Life," "The Watermark of Human Nature," "A Business Man's Philosophy," "The Ethics of Ridicule." The preacher will find this book full of fine suggestions and quotable sentences. G. S. Dobbins.

The New Call. By Henry W. McLaughlin, D.D. Richmond, Va. Presbyterian Committee of Publication, 1926. 190 pp.

Dr. McLaughlin is Country Church Director of the Presbyterian Church, U. S. He has written this country church manual out of a well of experience and observation. He knows and loves the country, and gives unmistakable evidence of passionate concern for the country church. Dr. McLaughlin recognizes that a new South has arisen since Henry Grady's days, and he pleads for a new church for the new rural South. The "New Call" is for an equipped and consecrated minister, a commanding, challenging program, a spiritual service that extends to every phase of country life, and evaluation of the country in terms that will make it sufficiently attractive to

hold in the country the riches of youth which have been pouring into the towns and cities. The writer is intensely practical in his schemes and suggestions, and deals with concrete problems rather than abstractions. This is a book that ought to be in the hands of every country pastor in the South.

G. S. Dobbins.

The Spirit of Christ: Devotional Studies in the Doctrine of the Holy Spirit. By Professor Charles R. Erdman, D.D., LL.D., of Princeton Theological Seminary. George H. Doran Company, New York, 1926. 119 pp. $1.50.

Dr. Erdman has all his best qualities in this book. He is clear, balanced, spiritual, informing, loyal, eminently sane and helpful. When there is so much that is untrue written about the Holy Spirit, one can only wish that all could read this volume.

A. T. Robertson.

In the Form of a Servant. By Frank H. Ballard, M.A. George H. Doran Company. 204 pp. $1.25 net.

This book comes in the series of "Little Books on the Christian Life." It is designed to stimulate the life of the Christian by meditation on the life of Christ. It is written in language that the average reader can understand and appreciate. One of the great needs of the present day is for the followers of Christ to cultivate "the good part" and sit at the feet of the Master often and long. This book reminds us of the attractiveness and value of that place.

H. W. Tribble.

VII. PSYCHOLOGY AND RELIGIOUS EDUCATION.

Church Administration. By Rev. Wm. H. Leach. Geo. H. Doran Company, New York, 1926. $2.00 net.

The author is well known as the editor of "Church Management," and this volume reflects the viewpoint of the publicist rather than that of the practical pastor. Mr. Leach has observed and written widely, and is thoroughly familiar with the plans of many progressive churches which have adapted and adopted modern methods of promotion and business efficiency. One is rather disappointed that principles are dealt with so lightly, and undue attention given to mere ephemeral schemes which would perhaps be of value only in unusual situations. The book is a compendium of clever suggestions for "making the church go," and will appeal to the pastor who desires to introduce promotional methods. G. S. Dobbins.

Imagination and Religion. By S. Parkes Cadman, D.D. The Macmillan Company, New York, 1926. $1.50 net.

The learned author of "Ambassadors" and "Christianity and the State," and who has acquired the title of The Ranking Publicist of the American Pulpit by virtue of his continuous and far-reaching use of the radio, has rendered a real service to two classes of men, if no more: first, to men who are accustomed to identify imagination with the fancy, the "fanciful" and the "flowery," and so to have a low opinion of it; and, second, those whose literalistic minds or lack of proper training lead them to deny that there is any such thing in the Bible as "fiction" or "figures" of speech, and try to reduce all its teachings and contents to literalistic *formulae, prose,* and *dogma* to the exclusion of any product of the imagination.

Now, Dr. Cadman, like the late illustrious author of "The Religious Use of the Imagination," makes a notable contribution to the cause of clearer thinking, truer definitions, and saner views of scripture and scripture interpretation. Certainly, if the reader is like the reviewer of this book, he will find the impression growing upon him as he reads and studies this religiously reasonable book that the sanctified imagination has a major role to play in the realm of religion, in dealing with its conquering power, its sublime wonders, its fearful perils and its prophecies of final predominance, to say nothing of the part it has played in the making of the greatest theologies, the noblest homilies and the sweetest and most worshipful and most affecting hymns. GEO. B. EAGER.

The Modern Sunday Schol. By George Hamilton Archibald, Principal, West Hill Training College, Birmingham, England. The Century Company, New York, 1926. 190 pp. $2.00.

It is a quite well known fact that, although the modern Sunday School movement originated in England, its development in that country has not equalled progress in America. Not until recently have the Sunday Schools of England undertaken to provide organization and equipment intended to care for the total church constituency, the English Bible schools being rather kindergarten affairs. It is gratifying to find a book, written by an English school man, which gives evidence that our English neighbors are taking the Sunday School more seriously, and are perfecting an organization comparable in adequacy to those which have become the rule rather than the exception in our best American churches.

The author deals with his subject in an intensely practical fashion. While the treatment is not technically psychological, it is founded on a sound psychology. The problems discussed are those ordinarily encountered in an aggressive Sunday School, and the methods suggested are the outcome of experimentation

based on "a fairly intimate knowledge of the difficulties which challenge the great multitude of workers who are giving gratuitous service to the cause of the Christian nurture and training of youth." It is interesting to note that the departmental grading and organization almost universally accepted in America is here outlined and recommended. The modern viewpoint in education is indicated by such chapters as those on "Atmosphere," "Learning and Doing," "Play and Expression," "Week-day Activities." The book concludes with a striking chapter entitled "Lily Work," which is a plea for more beauty, more of attractiveness, more of winsomeness, in our churches and Sunday Schools, as well as utilitarian values. "Jesus was the Rose of Sharon, the Bright and Morning Star, the Lily of the Valley. He revealed the beauty of God. It is for us to see that we do not hide it." G. S. Dobbins.

Baptist City Planning. By Charles Hatch Sears, D.D. Judson Press, Philadelphia, 1926. 270 pp. $1.00 net.

Some years ago a study was undertaken by a committee of 150 Baptists—representatives of National, State and City Home Mission organizations, as well as pastors and laymen in the churches. This volume presents the findings of the committee as prepared for publication by the sub-committee of the conference. The book is, therefore, in the nature of a symposium, and does not represent the theories of a single writer. The investigators have sought to discover the significant facts with reference to the modern city and its problems, and have undertaken to outline an adequate program to meet the challenging needs which are today confronted in our cities. The book is particularly valuable for its excellent analyses of types of city churches —the church in the down-town district, the church in the older residential district, the church in the foreign district, the church in the Negro district. One of the most interesting chapters is on "A City Plan of Religious Education—Including Missionary

and Social Education." Scarcely less interesting is the chapter on "A City Program of Social Service." Some helpful suggestions are made in the chapter which deals with the distribution and conservation of our Baptist forces and resources. The city pastor will find this perhaps the most exhaustive and valuable study of the modern city situation as it affects our Baptist life and program. While the studies are largely confined to northern and eastern cities, the findings are no less valuable for those who work in the growing cities of the South.

F. M. Powell.

Select Notes on the Sunday School Lessons for 1927. By Amos R. Wells. W. A. Wilde Company, Boston. 372 pp. $2.00 net.

Fifty-three years ago this lesson help was started by Dr. Francis N. Peloubet. During all these years it has been used by thousands of the teachers of our land. Dr. Wells was associated with him in the work for twenty years and since the death of Dr. Peloubet has been carrying on this valuable work. This volume is well up to the standard. The same high order and fidelity to the Scriptures is maintained. The book is an encyclopedia in itself. Full biographies are given for those who desire to do research work. It is full of inspiration as well as information.

Kyle M. Yates.

Psychologies of 1925. Powell Lectures in Psychological Theory. Clark University, Worcester, Mass. 412 pp. $6.00.

These lectures, delivered at Clark University during the session of 1924-1925 and published in 1926, represent the leading groups of Psychological theory of today. The lecturers are recognized scholars and leaders in this great field of study. The schools of Behaviorism are represented by Dr. John B. Watson, Johns Hopkins University, and Dr. Walter S. Hunter, Clark

University. Dynamic Psychology is ably expounded by Dr. Robert S. Woodworth, Columbia University. The Gestalt theory is presented by Dr. Kurt Koffka, University of Giessen, and Dr. Wolfgang Köhler, University of Berlin. The Purposive groups have two staunch and able representatives in Dr. Morton Prince, Tufts Medical School, and Dr. William McDougall, Harvard University. The lectures on Reaction Psychology are given by Dr. Knight Dunlap, Johns Hopkins University. Finally, lectures on Psychologies called "Structural" are given by Dr. Madison Bentley, University of Illinois.

To one who wants to know the trend of psychology in the world today this book is of great value. Many of us do not have the time to read all the books that are being written on the various psychological theories. We need one book that will give a view of the field. This is the book. To those who are making a special study of psychology, or any one theory, the book will prove of great value in giving a cross-section view of contemporary theoretical psychology. H. W. Tribble.

The Making of the Modern Mind. A survey of the intellectual background of the present age. By John H. Randall, Jr. Houghton-Mifflin Company, 1926. 653 pp. $5.00 net.

Beginning with the twelfth-century Renaissance, Professor Randall has traced with remarkable accuracy the many tributary streams that have flowed into and helped to produce the great stream of thought in the modern mind. It is indeed "rich in knowledge, modern in outlook, lucid in style." At times it reads like a novel. The author disclaims originality in his work, that being prevented by the breadth of the field and the nature of his task, and yet the material that he has used and his manner of presenting it give to the book a certain element that charms the reader. It is not confined to any one particular field, rather it traces the lines of development in all the general fields of knowledge and leaves the reader looking upon these fields in their present status. The last three chapters, dealing

with the present situation in the realms of religious, philosophical and sociological thought, make the book exceedingly worth while. That is true partly because the other nineteen chapters lead up to these so well, and partly because the author seems to be guided by no prejudices but by a broad and comprehensive view. H. W. TRIBBLE.

The Essentials of Logic. Revised Edition. By R. W. Sellars, Ph.D., Professor of Philosophy, University of Michigan. Houghton-Mifflin Company, Boston, 1926. 369 pp. $2.30.

This is in many respects the best book on elementary logic in print. In revising the first edition that came out in 1917, Dr. Sellars has simplified his method and language and brought in some new material, all of which makes this edition a distinct improvement. It is a valuable book. H. W. TRIBBLE.

Points for Emphasis for 1927. By Hight C. Moore. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

This is the best single lesson help for the busy teacher or pupil that can be found. Dr. Moore has been writing this for ten years, and it seems to get better each year. It is remarkable how he is able to put such fine, rich, teachable material in such a small compass. We owe a great debt of gratitude to him for his fine work on this lesson material. KYLE M. YATES.

VIII. MISCELLANEOUS.

Jamsetji Nusserwanji Tata: A Chronicle of His Life. By F. R. Harris, New College, Oxford, Lecturer for the Oxford Extension Delegacy, etc. Oxford University Press, London: Henry Milford, 1925. XIX + 348 pp.

This work is most interesting both for its contents and for its indication of the importance which is coming to be attached to the New India and to those modern native builders of an industrial empire who are responsible for the growing importance of that country.

Besides commanding the abilities of an Oxford lecturer as chronicler, this man won the admiration and honor of Sir Stanley Reed, who has contributed a brief personal sketch and tribute in an "Introduction."

His service to India is said to have been in three great works: the establishment of the key industry of the modern world; the manufacture of iron and steel; the development of hydro-electric power on an enormous scale to provide for the rapid industrial development; and the institution and development of the Indian Institute of Science at Bengalore for the education of the youth of India along scientific lines and for the cultivation of scientific inquiry and research.

Mr. Tata amassed a great fortune and won a world-wide reputation among men engaged in his lines of business and industry. At the same time he was a man of wide cultural interests and a patron of culture and humane service. We are told that "all this he did in a spirit of national service," for "he was a business patriot in the full sense of the term." Such a man is the possession and a blessing of the whole world, and we do well to become acquainted with him. Thereby we shall also become the better informed about the India of today and tomorrow. We may learn somewhat also from his weaknesses, which are not concealed. W. O. Carver.

Lincoln's Parentage and Childhood. By Louis A. Warren. The Century Company, New York, 1926. 392 pp. $3.50.

The growing interest in each generation about the early life of Abraham Lincoln will find a long-sought-for answer in this volume. This book truly contains "a wealth of new historical information unearthed from forgotten archives."

Mr. Warren goes direct to the sources to disprove the myths and speculations which often grow up around the life of a great character. Many of the documents used have never before been investigated. As publisher of the "Larue County Herald," of Hodgenville, Ky., Mr. Warren made use of this opportunity to delve into the past of the great Emancipator. This he has done with infinite care and labor. One believes that he has said about the last word on the parentage and childhood of Lincoln.

Marriage papers, deeds, equity findings and wills tell as orderly a story of his ancestors as could be had.

There are three parts, twenty-eight chapters and seventeen illustrations to this remarkable book. F. M. POWELL.

The Heroes of Smokeover. By L. P. Jacks. George H. Doran Company, New York, 1926. $3.00 net.

Who but L. P. Jacks could have chosen such a title for a book? But who can afford to fail to read a new book by L. P. Jacks if the title is "smokey" and puzzling? Indeed, may it not be that the title is intended to a *provocation* where it would not avail as an *invitation?* Well, you only need to get on the inside of the "Smokeover" to become more than reconciled to it, for you find it a region of heroes—"a composite city of a million souls that has an imposing coat of arms bearing the glorious legend *per ardua ad actra,* which, being put into the lingo of today, means "Go ahead!" The unique author, who knows our time and its customs and leaders as few others do,

says this is the favorite theme of the orators of "Smokeover," "though none seem sure of just where the city is going." And how, then, can she go ahead without her heroes, i. e., without men and women who know that they will be needed to preserve the integrity and promote the progress of the city? Moreover, when you look around and backward after you get into the city, you find that this is Principal Jack's second look about "Smokeover," volume No. II, so to speak.

Well, as William Blake is quoted as saying, so we shall always find,

> "It is right it should be so;
> Man was made for joy *and woe;*
> And, when this we rightly know,
> Through the world we safely go."

Reader, try it and see if it is not so.

GEO. B. EAGER.

Italy under Mussolini. By William Bolitho. Macmillan Company, 1926. 129 pp. $2.00.

The reading world has striven hard to get at the real facts underlying the curious but seemingly successful dictatorship of Mussolini. Fascism presents a strange combination of ancient and medieval forces to the modern mind, and this book will do much to satisfy the reading public as to what has taken place and is taking place in distressed and oppressed Italy. The matter contained in this book appeared in "The World" during December, 1925, as a series of articles which this newspaper specially commissioned Mr. Bolitho to write. The story of the book is based on the author's personal observations throughout Italy.

The author takes one in rapid, vivid fashion through the secret beginnings of the Fascist movement, "its meaning, the course it has followed, and the motive of its leaders. He paints

its background and draws some deductions as to its future." As Mr. Bolitho tells it, Mr. Mussolini's story is the story of "a 'Socialist Boss' who by his magnetic personality and shrewdness has made himself dictator and robbed his country of liberty and all that makes life in common worth while."

One must read the entire eleven chapters to get the worth of the book and the author's viewpoint. One may not always agree with the author, but one will certainly see the anomalous position of Italy as it staggers under a biggot, comparable only to the pope of the same city. F. M. Powell.

Q. Septimi Florentis Testullini Apologeticus. Edited by Alexander Souter, Fellow of the British Academy. The University Press, Aberdeen Scotland, 1926. 92 pp. 5s net.

Dr. Souter has done a beautiful piece of work, as he always does, in this paper-bound edition of the famous Apology of Tertullian. It is thus accessible in cheap form for all students.

A. T. Robertson.

A Dictionary of Modern English Usage. By H. W. Fowler. The Clarendon Press, London, England. American Branch, New York. 742 pp.

This is one of the finest books of its kind in existence. It is pre-eminently a dictionary of *usage*. It treats of the spelling, pronunciation, meaning and usage of thousands of words and phrases. The clever construction with its cross-references and compact arrangement of all the necessary facts on the word makes it indispensable for the preacher or writer who wants to use the proper word at all times. Dr. Wm. Lyon Phelps says of it: "Not even Dr. Johnson got so much personality into a dictionary as we find in this. The book is as rich as a wedding cake. It is fruity with wit and wisdom. One cannot read three

pages without feeling a positive affection for the author. What a book! It is more exciting than a detective story, more learned than most specialized treatises, more diverting than professional humor, more valuable than—what fun Mr. Fowler must have had in writing it! Never have I read a learned book that seems to have been composed in such high spirits."

KYLE M. YATES.

An Outline History of China; with a thorough Account of the Republican Era Interpreted in its Historical Perspective. By Herbert H. Gowen, D.D., F.R.S., Professor of Oriental Languages and Literature in the University of Washington; Author of "An Outline History of China," "Asia—A Short History," etc.; and Josef Washington Hall, Correspondent, Lecturer in Pacific Asia in the University of Washington; Author of "In the Land of the Laughing Buddha." D. Appleton Company, New York, 1926. 550 pp. $4.00.

Dr. Gowen has rendered fine service to the happily growing number of Americans who are taking interest in Asia and all its countries and all its changes. His little work of several years ago has been rewritten for this volume, and his coajutor has brought the story down to date. It is a valuable addition to the rapidly growing library of Chinese affairs. It is too soon, to be sure, to interpret modern China, but not too soon to begin the interpretation, as is done here. W. O. CARVER.

A Tuft of Comet's Hair. By F. W. Boreham. The Abingdon Press, New York 271 pp. $1.75.

The nineteenth book from this matchless master of religious essays is easily the equal of any of his earlier productions, possibly the best of the group. The author has a smoothness of style, a richness of material and a brilliancy and clearness of thought that attract the reader at the outset and hold him with

increasing enthusiasm. Reading this book, as well as the other eighteen, will prove a good tonic for one's Christian culture. A good way to take it is in doses of two or three chapters every evening. Each chapter is a distinct unit, so that one may read ten minutes or two hours with great profit. Furthermore it is the kind of book that is easily and enjoyably read aloud in the home circle. The chapter on "Ted Pringle" makes the book worth while, especially to the preacher. H. W. TRIBBLE.

This Believing World: A Simple Account of the Great Religions of Mankind. By Lewis Browne, Author of "Stranger than Fiction: A Short History of the Jews." The Macmillan Company, New York, 1926. 347 pp. $3.50.

Here is a remarkable book. It is dedicated to H. G. Wells and manifestly seeks to do for the history of religions what Wells did for the history of humanity. It is as brilliant, as learned, as popularly written and so attractive as Wells, while it is even more reckless in its handling of the material, fully as subjective and so more unreliable.

No other history of religions is quite so readable for the unskilled, and it would be difficult to imagine any that could give the uninformed reader a worse mixture of fact and fiction with no guide at all to enable him to discriminate. Sources and authorities, while freely used, are utterly scorned by the author.

W. O. CARVER.

Thobbing: A Seat at the Circus of the Intellect. By Henshaw Ward. The Bobbs-Merrill Company, Indianapolis, 1926. 343 pp. $3.50.

One of the most interesting books with a negative message that this reviewer has ever read. The author literally charms the reader as he shifts from frank and open criticism to subtle irony and sarcasm. When we think without curiosity, choose

the opinion that pleases us and believe it, we are thobbing. With this as his text the author proceeds on a good-natured but cutting tirade upon present-day thinking. He is no respecter of persons, exposing the thobbery of Upton Sinclair, J. B. Watson, Woodrow Wilson and many others with unabating enthusiasm. He tackles religious, sociological and psychological thinking with the same temerity that he displays in his invasion of economics. Perhaps he is most ruthess in his criticism of psychology. The atmosphere of the book makes us feel that we might be in the presence of a modern Socrates. He impresses us all along with his conceit, but he challenges us to clear, bold and accurate thinking. For that every reader will be grateful to him.

H. W. Tribble.

Kings of Dreams. By G. R. Warrington. The George H. Doran Company, New York, 1926. 301 pp. $2.00 net.

The success of Lew Wallace with Ben Hur has induced many writers to make novels dealing with New Testament times. Mr. Warrington takes the incident of the Rich Young Ruler for his story. He declines to think that he never came back to Christ and lets his imagination have full play. Mr. Warrington is a layman, but he has gifts of style and holds one's interest.

A. T. Robertson.

The Industrial Evolution of India in Recent Times. By D. R. Gadgil, B.A., M.Litt. (Cantab.) Humphrey Milford, Oxford University Press, London, Bombay, Calcutta, Madras, 1924. Cr. 8vo. XX + 242 pp. Rs. 4-8.

"The author reviews the recent economic history of India, dealing with the alternating periods of agricultural depression and prosperity, and the decline of the old and the progress of the new forms of industry. He then estimates the nature and

extent of the economic transition, giving an account of the process of urbanization, the changes in the methods of marketing crops, the effects of the pressure of population on land, the condition of the village artisans and the evolution of higher forms of industrial organization in urban handicrafts. Thus a complete picture of the changes in economic condition and organization of Indian agriculture and industry since 1860 is presented."

The work is Mr. Gadgil's Master's thesis at Cambridge. It is painstakingly and thorough. It reveals no sensational or especially striking features, but is an especially valuable view of conditions in the secular life of India. India is now of tremendous importance to Great Britain and the Empire, and will take on more and more importance for the world as this century grows. The essential conservatism of India is, however, indirectly revealed in this book. W. O. Carver.

Forest Friends. Stories of animals, fish and birds west of the Rockies. By Hubert R. Evans. The Judson Press, Philadelphia, 1926. 218 pp. $1.50 net.

Fifty-three short, snappy, well-written stories about wild life. The author has drawn mainly from his own experiences and observations for the material of his stories and has written them in such a style as to appeal to all ages.

H. W. Tribble.

Inner Radiance. By Evelyn Mabel Watson. The Abingdon Press, New York and Cincinnati, 1926. 25 cents net.

The sub-title of this excellent little book brings it a little nearer to it than the title, "Paragraphs on Christian Mysticism." If read with a mind and spirit akin to the author's, as it should be read, it will prove to be an illumination and a blessing, a

fountain and source of spiritual life and light. The message of the previous booklet is really summed up by the devout author and compiled in these words: "Not to the seeker after selfish gain, no power to be used for selfish ends, will the reward come, but rather to the one who humbly seeks the light for its own sake, and, finding, will use it for the sake of others." The reviewer has found it a joy and a blessing and heartily commends it to others.

GEO. B. EAGER.

The New Call. By Henry W. McLaughlin, D.D., Country Church Director of the Presbyterian Church, U. S. The Presbyterian Committee of Publication, Richmond, Va., 1926. 189 pp.

Dr. McLaughlin has written a book of great insight and sympathy. He knows the country church problem as pastor for sixteen years of a great country church in the Valley of Virginia. This book bristles with practical suggestions as a result of that rich experience. It will pay any country preacher to read this book and to ponder on ideas here given.

A. T. ROBERTSON.

Studies in Chinese Diplomatic History. By Ching-lin Hsia, B.S., M.A., Ph.D. The Commercial Press, Shanghai, 1925. XII + 226 pp.

Dr. Hsia has given us in this work a fairly full, eminently fair and well poised discussion of the outstanding items at issue in China's controversy with foreign "Powers." The principles of international law, the provisions of the treaties, the violation of fundamental justice and national rights are discussed in the light of diplomatic history. While not without expressions of feeling, the work is remarkably free from prejudice. The documents and the best authorities were fully consulted and are freely cited and often quoted. Exterritoriality,

Concessions, Leased Territories, Spheres of Influence, Foreign administration within China, and the Tariff all come in for consideration. It is a most valuable compendium and very readable. A few errors in the English do not confuse.

W. O. Carver.

Doram's Minister's Manual. By Rev. G. B. F. Hallock, D.D. Geo. H. Doran Company, New York, 1926.

Dr. Hallock's "Manuals" are intended to supply the need of busy pastors who are too busy to give much time to serious study. In this volume he undertakes to suggest and outline sermons for the twelve months of 1927. It must be confessed that he has succeeded very well indeed—provided such an achievement could be classified as "successful." The book does not remove entirely the necessity for thinking and is most valuable in its suggestiveness. It ought to prove a great relief to some preachers and their congregations to have a man of Dr. Hallock's ripe scholarship provide the year's course of sermons.

G. S. Dobbins.

The English-Speaking Peoples. By Bishop Wilbur P. Ghirkield. The Abingdon Press. 50 cents.

This is a timely utterance given before the Board of Bishops of the Methodist Episcopal Church in conference in Buffalo. The sub-title of the small volume of fifty-eight pages is "Will They Fail in Their Mission to the World?" A beautiful group sculptured by Malvinia Hoffman, a noted American artist, is shown on the first page, symbolizing the unity of Great Britain and the United States. It has been dedicated to the friendship of the English-speaking peoples by Mr. Irving T. Bush, and is placed above the Kingsway entrance to the Bush House, London.

Truly the challenge it contains to citizens of both English-speaking nations is clear and compelling in its appeal for world vision and a high conception of true internationalism.

A. C. E.

Stars of the Morning. By Howard King Williams, D.D. George H. Doran Company, New York, 1926. $2.00.

Another strange title! But the author relieves and delights us when he tells us it was suggested to him by the designation of John Huss as the "Morning Star of the Reformation." If it is right and fit that John Huss should be called "The Morning Star of the Reformation," why should others not share in the like title for like reasons? May we not just as consistently call Florence Nightingale, for instance, the "Morning Star of the Red Cross"? So, this led him to use the titles that appear in the series of lectures first delivered as Sunday Evening Meditations. "To call these men 'Morning Stars' does not lessen the regard for them as ushering in a new day in the world's history."

Geo. B. Eager.

The Desert Thoroughbred. By Jackson Gregory. Charles Scribner's Sons, 1926. 331 pp. $2.00.

A romance of the California desert country, in which a girl fights a seemingly hopeless battle against great odds, but triumphs in the end.

The setting of the story is sordid, yet it serves to bring out by contrast the girl's fine character. There is some good description and plenty of action, moving along until the climax is reached in a ranch-house trial that is replete with thrills, and a final surprise that lets the reader down with a sigh of relief and satisfaction.

H. W. Tribble.

Modern Religious Verse and Prose. By Fred Merrifield. Charles Scribner's Sons, New York. 470 pp. $3.50 net.

Professor Merrifield has done a fine work in collecting and publishing this anthology. These selections are chosen from the best modern poets, essayists, novelists and dramatists. Some of the more important subjects dealt with are: The Irrepressible Yearnings after God, The Upward Urge of Life, God the Infinite Life of the Universe, The Divine Possibilities of Man, Jesus in Every-day Life, Service and World-brotherhood, Co-operation with God, The Spirit of True Worship, The Eternal Value and Continuity of Life. It is a fine book for the preacher to have.

KYLE M. YATES.

The Book of the Constitution. By Elsie Singmaster, Author of "Book of United States," "Gettysburg," "A Boy at Gettysburg," etc. George H. Doran Company, New York, 1926. 138 pp. $1.00.

Miss Singmaster has made the story of the Constitutional beginnings of the United States highly interesting in this small volume, which will be much in demand now, when an earnest effort is made to see that all our young people are instructed in this story and made to love their country. The various stages are represented in successive chapters. Personal items enliven the well-written narrative.

W. O. CARVER.

The Voice of the Murderer. By Goodwin Walsh. G. P. Putnam's Sons, New York. 309 pp.

Here is a mystery story that grips the reader to the last paragraph. A brilliant young electrical engineer works on the practical application of the theory that sound waves once set in motion never utterly die. He perfects a tube for use in a radio receiving set that is capable of picking out of the air and

reproducing conversations of the past. By means of this instrument the murder mystery is finally solved. The plot is well worked out. There is plenty of action. In fact, it is one of those novels that a reader finds great difficulty in laying aside before the end is reached. It has no dominant moral, but there are several that may easily be inferred. It is just a good mystery story. H. W. TRIBBLE.

Caleb Peaslee. By Frank K. Rich. Henry Altemus Company, Philadelphia, 1926. $2.00 net.

This is one of the character studies that often prove stimulating and truly interesting to readers. Caleb Peaslee is a Maine farmer, and evidently knows what he is talking about, whether it is "Likely Days for Fishing," "Field Mice," "Borrowing Neighbors," "The Difference Between a Bouquet and a Boiled Dinner," "A Cure for Rheumatism," his "Experience with an Unruly Sheep," or "His Adventure with a Growing Boy." GEO. B. EAGER.

Rough and Brown. By Harry Webb Farrington. Rough and Brown Press, Bradley Beach, N. J. 61 pp. 90 cents.

A collection of spirituals inspired mainly by events and experiences of the World War. The title of the book is that of the poem that was inspired by a communion service in Paris in April, 1918, in which the minister used the rough and brown bread of the soldiers instead of the scarce and expensive white bread. The poet at communion catches a vision of Jesus with hands rough and brown in the service of mankind, marking the divine use of His humanity and the human use of His divinity. Each poem is short and carries a good message.

H. W. TRIBBLE.

Treading the Winepress. By Ralph Connor. George H. Doran Company, New York. 394 pp. $2.00 net.

The distinguished author of "The Sky Pilot" has given us another fine book. It is one of the best novels of the year and one that can be placed in the hand of any boy or girl. It is a good, wholesome story and is told in such a way as to make it intensely interesting. It has enough of the daring exploit in it to appeal to the "teen age" boy and at the same time the elements which make a good story for the mature man or woman.

KYLE M. YATES.

America, Give Me a Chance! By Edward Bok. Charles Scribner's Sons, New York, 345 pp. $1.50 net.

This is another Bok book. Those who are familiar with the style and thought of the author will appreciate the true "Bok" style and viewpoint. It is the story of a little Dutch boy who came to America and fought his way to respect in the school and life of this country. The story is a thrilling one and gives the kind of a chance America gave to this boy. It is a story about a boy for boys. It will appeal to the boys of our land and will do them good.

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